

DOCUMENT RESUME

ED 265 733

FL 015 299

AUTHOR Bennett, Patrick R.; And Others
 TITLE Gikuyu ni Kioigire: A First Course in Kikuyu. 1: Wirute Gikuyu.
 INSTITUTION Wisconsin Univ., Madison. African Studies Program.
 SPONS AGENCY Department of Education, Washington, DC.
 PUB DATE 85
 GRANT G008201052
 NOTE 359p.; For volumes 2 and 3 of this course, see FL 015 300-301.
 AVAILABLE FROM African Studies Center, University of Wisconsin-Madison, 1454 Van Hise Hall, 1220 Linden Dr., Madison, WI 53706 (\$10.00).
 PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052)
 -- Guides - Classroom Use - Materials (For Learner) (051)
 EDRS PRICE MF01/PC15 Plus Postage.
 DESCRIPTORS *Bantu Languages; *Conversational Language Courses; Course Descriptions; Educational Objectives; Foreign Countries; *Form Classes (Languages); *Grammar; Higher Education; Introductory Courses; Language Proficiency; Orthographic Symbols; *Pattern Drills (Language); *Phonology; Second Language Instruction; Uncommonly Taught Languages
 IDENTIFIERS Kenya; *Kikuyu

ABSTRACT

The first in a series of three volumes comprising a college-level course in Kikuyu, a Bantu language, this document contains the outline for a full-length course whose objective is to provide oral mastery of grammatical principles necessary for more than survival-level proficiency. The 20 units are organized into grammatical categories. Each unit includes a series of statements introducing the topics to be covered in the unit, 5 to 10 taped drills with full instructions and an example, and a set of assignment exercises to provide additional practice in manipulating the structures covered. The course is designed to be combined with a shorter, companion course, "Aria-i na Aagikuyu" (volume 2 in this series). (MSE)

 * Reproductions supplied by EDRS are the best that can be made *
 * from the original document. *

ED 265 733



Patrick R. Bennett
Ann Biersteker
Waithira Gikonyo
Susan Hershberg
Joel Kamande
Carolyn Perez
Martha Swearingen
Illustrations by
S.C. Bennett
M. Wagner
W.P. Wagner

GĪKŪYŪ NĪ KĪOIGIRE : a first course in Kikuyu

1: Wĩrute Gĩkũyũ

Published by
The African Studies Program
of the
University of Wisconsin-Madison

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

- ☒ This document has been reproduced as
received from the person or organization
originating it.
☐ Minor changes have been made to improve
reproduction quality.

• Points of view or opinions stated in this docu-
ment do not necessarily represent official NIE
position or policy.

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

Patrick R. Bennett.

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

GĨKŪYŪ nĩ KĪOIGIRE:

WĪRUTE GĨKŪYŪ

A FIRST COURSE IN KIKUYU

COMPILED BY:

Patrick R. Bennett
Ann Biersteker
Waithira Gikonyo
Susan Hershberg
Joel Kamande
Carolyn Perez
Martha Swearingen

WITH ILLUSTRATIONS BY:

S.C. Bennett
M. Wagner
W.P. Wagner

Compilation of these materials was supported by:

Department of Education Grant
Number G008201052

Published by
The African Studies Program
of the
University of Wisconsin-Madison

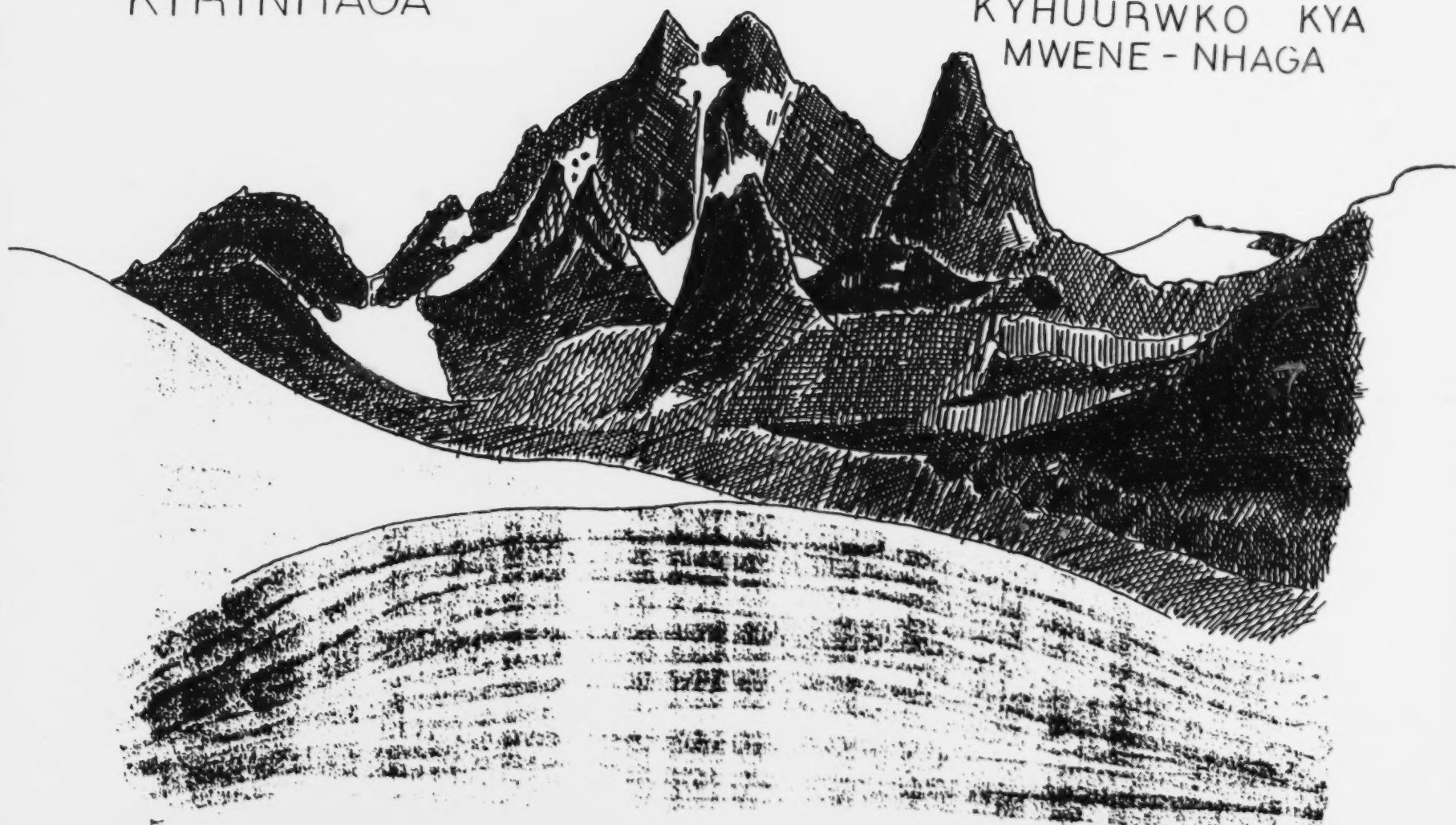
Copyright 1985 by the Board of Regents
of the University of Wisconsin System

Published and Distributed through
The African Studies Program
1454 Van Hise Hall
University of Wisconsin
Madison, WI 53706



KYRYNHAGA

KYHUURWKO KYA
MWENE - NHAGA



Introduction and Instructions:

I.

A. Mūrutwo ūyū, wī mwege? Or, better - less pessimistical-ly, mūrī eega? Of course, you probably don't understand that yet, but you will soon enough. Welcome to our course. We will shortly give you some details on the course and its operation, but first some general orientation.

B. First, let us have some introductions. We know who we are. This course was constructed (at great expense of effort and expertise) by a team of seven in the spring and summer of 1983. The seven are, in alphabetical order, Patrick Bennett, Ann Biersteker, Waithira wa Gikonyo, Susan Hershberg, Kariri wa Kamande, Carolyn Perez, and Martha Swearingen. This list discounts many who directly and indirectly contributed, including at least Peninah Gaturah, James Gitao, Bernard Mūūrage, Joseph Mūirūri wa Githongo, Wanjikū Mūūkabi, Julius Mwangi, not to mention non-Kikuyu colleagues, friends, former teachers, former students, and others Kikuyu and otherwise who have helped form our work.

C. But who are you? A few of you will be fellow Kikuyu teachers, real and potential. Good luck. You have all our sympathy, and best wishes for success. Wī mūūgīkūyū kana? Gīgīkūyū nī rū-thiomi rwī na hinya mūno, na no nginya ūgerie mūno gūteithiriria

arutwo aaku. Arutwo athũngũ ti ta ciana cia Gĩkũyũ. O na gũtuĩ-ka matingĩhota kwaria ta andũ agima, ciana nĩ ciũĩ ciugo nyingĩ o na ndaĩ na thimo. Mabatĩĩ nĩ kwĩruta gũthooma na kwandĩka. Norĩ arutwo acio athũngũ nĩ mooĩ kwandĩka wega na gũthooma Gĩthũngũ. Nĩ andũ agima, no matiũĩ o na kiugo kĩmwe gĩa Gĩkũyũ. Are you a linguistic specialist? You'll need to understand how Kikuyu works, but you'll also need to try to remember how it feels to be totally stumped by an alien linguistic structure. It is easy to forget. Your students not only have no background in Kikuyu, they also are very likely to have no training in linguistic analysis. Even if they know a few other languages, there will be much that is strange and unnatural until the structure is assimilated.

If you are both - a linguist who knows Kikuyu reasonably well, or a Kikuyu who knows a fairish bit of linguistics, then you are as close to the ideal teacher as we'll find. But you have to remember both the ignorance of the alien and the misunderstandings of the non-specialist. If you are a team, then even if all else is going well, whatever your competences, you must add the need to monitor each other.

D. If you, gentle reader, are the student, we assume you are not a native Kikuyu speaker (unless you've been out of touch so long as to forget, so that you no longer count as such). We'll pretend you are a native English-speaker, though you might not

be. We've had to make some assumptions, and that is one. We also assume you want or need the ability to speak, understand, read and write Kikuyu correctly if not brilliantly. This means time, a lot of work on listening and sneaking, and a conscious effort to build up an awareness of what the Kikuyu grammar and vocabulary do and do not allow. So we assume you have time and dedication, and enough basic intelligence to get you through a full day of modern life on your own.

We make no other assumptions. If you have a previous knowledge of Swahili or some other Bantu language, that will help you enormously. But we haven't counted on it. Previous study of Swahili is not essential for the effective use of this course. But previous or simultaneous study of Swahili is highly recommended for any student of Kikuyu. The underlying relationship, and extensive contact and borrowing between the two languages, would also justify this recommendation. It is also obvious that knowledge of Swahili as well as Kikuyu will be useful if not essential if the student plans research, travel, or work in Kenya. Often, if you know a little Kikuyu, but not the crucial word, and the person with whom you are talking knows a little English, but not the crucial word, the fact that you both speak a little Swahili will bridge the gap. And, of course, not all Kenyans speak Kikuyu, while Swahili is the official national language. Not least, Swahili is a non-tonal language with a verbal system markedly less complex than that of Kikuyu. For any

English speaker, it makes a useful stepping stone which can be a shortcut to Kikuyu, since class system, sentence structure, and many aspects of verbal behavior are very similar to Kikuyu. If you've already learned 10 other languages, or have a good start, at least, on a linguistics degree, good for you. But we don't insist, If this is the first time you ever met a foreign language, you will be at a large disadvantage. But we have tried, as far as we can, to write for you.

We do not care why you want to learn Kikuyu. You may be setting off for Kenya tomorrow, you may never use the language outside the classroom. You may be a linguist, engineer, historian, businessman, geographer, farmer, or a mere tourist, or whatever you please. If we wanted, we could have slanted the course toward, say, economists, and thrown in appropriate vocabulary and texts to match their specialized interests. But our experience has shown that there are not enough people of any one classification learning the language to justify that. So we have provided a generalized course, building in the means for setting up your own specialized material.

E. A very few of you may be both teacher and student. You may plan to work through the course on your own. We will notify your next of kin. Seriously, you will have your work cut out for you. You'll be missing the feedback and extra shove that a teacher can and must give. It should be possible, but

not easy. If you have to do it that way, try to become a group, for the mutual support a group can give. And try, somehow, to locate a Kikuyu-speaker who will work with you. Even if not trained as a teacher, a native voice can model for you and correct you. In this case you will have to be half the teacher yourself. Both you and your assistant will have to work very hard, especially to resist the temptation to jump ahead.

F. If we now all know who we are, can we be sure we know who the Kikuyu are, and what Kikuyu is? Well, we do. If you don't (and maybe even if you do) read on. To begin with, there is Africa. A continent of tremendous diversity in almost every respect, not least culturally and linguistically. Approximately the southern half (or two thirds? it is hard to estimate) is occupied mostly by a batch of very diverse peoples speaking very diverse languages which are barely recognizable as forming a single family. This is known as Niger-Congo. We pass over several intermediate divisions and come to a group of peoples somewhat less diverse, speaking languages which even the uninitiated (including some early explorer types) can identify as related. This group occupies the area of Africa south of a line from the Cameroun-Nigerian border over to the point where the Kenya-Somalia boundary meets the coast. It is not a very straight line, of course, but that delimits it fairly well. We have to exclude the extreme southwest of Africa, and of course

not all of the territory in the area is occupied by related groups, but it is large. This is the group usually called Bantu. Their languages have similar vocabularies, work in similar ways (such as the famous concord system, for which see Essay 2), and often express themselves similarly.

Of the many subdivisions of Bantu, one, important and well-documented, occupies a good part of Central Kenya. Yes, there in the middle of the east coast on your map, under the Horn, that is Kenya. Halfway between the ocean and the lake, you'll find Mount Kenya. Kirinyaga we Kikuyu call it, and the country too. The English name (historical footnote) is what it is because English borrowed it from a German (Krapf, in the latter half of the nineteenth century) who heard the Kamba saying kiinyaa. Kamba drops r and g, but is otherwise much like Kikuyu.

To the east and south of the mountain originally, but now much more widespread, are the peoples (and their languages) of this Bantu subgroup. We call them Dhaagicw: there is some evidence, not undisputed, that they may have called themselves that once. These are the Kikuyu, Kamba, Segeju, Embu, Chuka, Tharaka, Mwiimbi, Imenti, Tigania, and others. Their languages are very similar indeed, though not identical, their cultures likewise. The one we're dealing with here is (of course) Kikuyu.

G. Numerically, the Kikuyu are the largest branch of the Dhaagicw, and also the largest single group in Kenya. Their homeland is to the south of Mount Kenya, in a triangle roughly bounded by Nyeri, Mũrang'a, and Nairobi. In recent years they have spread from this region into many other areas of southern Kenya, so that Kikuyu today is the second most widely spoken East African language (we do not count English). It is spoken not only by the Kikuyu, as their first language, but also is learned as a second or third language by many non-Kikuyu people who live in Nairobi and surrounding areas of Central Kenya. Kikuyu is the language of commerce and transportation in Nairobi, East Africa's largest city, and is considered by many Kenyans to be the actual, although of course it is not the official, 'lugha ya taifa' of Kenya. It is also easily understood by those who speak most of the other languages of the Dhaagicw group, and gives one a sound basis for understanding much of those languages.

In addition to its increasingly well documented and very active oral literature, Kikuyu has an older and more extensive written literature than any other East African language except Swahili. The written literature of Kikuyu most often has been and continues to be a literature of political thought and political protest. Any consideration of Kenyan political action or thought would be deficient without consideration of the substantial body of material written in the Kikuyu lan-

guage.

Kikuyu has also long been a language of great interest to linguists because of its complicated tonal and verbal systems. In recent years, the fact that it is one of the better documented and more accessible Bantu languages has drawn attention to its many points of syntactic interest.

All in all, whether you are a linguist, historian, anthropologist, political scientist, you are to be congratulated for academic reasons on your decision to learn Kikuyu. If you are actually going to be in Kenya, especially Central Kenya, whatever your reasons, you are to be praised for your good sense in choosing one of the more practical vehicles for communication. Whoever you are, you will find yourself a better person, and better able to relate to the Kikuyu, upon completion of the course.

II.

A. Ah, yes. The course. You need to know about the course, its what, why and organization.

The present first year Kikuyu language course was designed for English-speaking students. It assumes that most such students study Kikuyu to gain speaking and comprehension skills in the language. The acquisition of such skills is fostered by the semantic organization of the course which focuses on basic practical structures and vocabulary and by drills which

aim at the internalization of fundamental structures and vocabulary.

The course is also designed to be of use to those who wish to gain an understanding of the linguistic structure of Kikuyu and to those whose primary aim is to gain reading and writing skills in Kikuyu. It is assumed that internalizing basic structures through practice and drill will enable the linguistically oriented student to identify and analyse more easily those structures which are more problematic. Such students have also been provided with basic descriptions and references to more detailed studies. Similarly, the student interested in reading and writing Kikuyu will be able to do so most easily after internalizing basic structures. These students have also been provided with textual sources and references to other sources of textual material.

B. The course is organized into two sets of course units, the short course, Aria-i na Aagĩkũyũ, and the long course Wĩ-rute Gĩkũyũ. Aria-i na Aagĩkũyũ, the short course, is organized according to semantic categories. The aim of the short course is to provide basic survival speaking and listening skills. The ten units of Aria-i na Aagĩkũyũ cover the following topics:

1. Basic Greetings
2. Location

3. Origins
4. Work
5. Negation, commands, necessity, time
6. Modifiers
7. Ownership, existence, buying and selling
8. Objects, passives, quotations
9. Auxiliaries, implied quotations, reasons, purpose
10. Completed action, temporal and conditional expressions

Each unit consists of four quarters each covering one sub-topic of the unit. Each quarter covering a specific sub-topic includes:

1. An introduction to the topic
2. A set of initial drills
3. A summary of constructions covered, an inventory of constructions, and in some cases, a vocabulary list.
4. Five to ten taped drills. Each drill includes full instructions and an example.

The short course may be used in itself as an intensive basic introductory course. It was designed so that, if need be, it could be compressed into an extremely intensive two-week course. This would require a commitment of 6-8 hours per day of instruction, drill, and tape work, in addition to overnight assignments.

It may also serve as an intensive summer program of four or eight weeks, at 3-4 hours per day, plus home assignments. As an eight week course, however, it should be supplemented with Units 4, 7, and 8 of the longer course. This is because the longer time span would make it unnecessary to restrict the range of constructions used so severely.

Mastery of topics covered in this course will provide a student with basic survival level conversational skills. In a typical university language course the short course will more profitably be used in conjunction with the long course, Wirute Gikūyū.

C. Wirute Gikūyū is organized by grammatical topics rather than semantic categories. Its aim is to provide oral mastery of grammatical principles necessary for more complete mastery of the language. The twenty units of Wirute Gikūyū cover the following grammatical topics:

1. Phonology, Orthography, Equational Sentences
2. Classes 1 and 2, adjectives, First and Second
Persons, Personal Pronouns
3. Infinitive, Present Continuous, Interrogatives
4. Far Past, Demonstratives
5. Class 9 and 10, Object Prefixes, Possessive Sentences
6. Class 7, Possessives, Cardinal Numbers to 101
7. Negative Verb forms, Locative, Locational Sentences

8. Recent Past Negative, Today and Yesterday Past
Affirmative, Telling Time, Class 6
9. Class 5 and 3, Imperatives
10. Review
11. Initiative Aspect, Class 4, Numerals above 19
12. Class 11, Subjunctive
13. Futures, Consecutives
14. Continuous and Habitual Aspects, Classes 13/12,
Ordinal Numerals
15. Relative Clauses, Classes 15 and 16
16. Projected and Completive Aspects, Temporal, Loca-
tive and Manner Relative Clauses
17. Situatives, Hypothetical System, Conditions
18. Participles, Precative, and -ki-
19. Passive and Directive Extensions
20. Summary and Review

Each unit of Wirute Gikūyū includes:

1. A series of statements introducing the topics of
the unit.
2. Five to ten taped drills each including full in-
structions and an example.
3. A set of home exercises designed to provide additional
practice in manipulating the structures covered.

Like the short course Aria-i na Aagikūyū, the longer course Wirute Gikūyū may be used alone. It was designed to serve as a two semester or three quarter course at university level, requiring a commitment of 4-5 hours per week, plus outside assignments. Teachers using it in a three quarter system would be well advised to replace Unit 10 with two separate review units placed after Units 6 and 13, respectively. You will find that these are good natural break points as well as Unit 10.

It may also, however, serve as a one semester or two-quarter course, in which case it should probably be viewed primarily as a structure or reading course rather than a practical introduction to the spoken language. Even as a full year course, it emphasizes the oral mastery of grammatical principles, rather than stressing conversational fluency.

C. Ideally, the two courses have been designed to be combined into a single course, which we have entitled Gikūyū nī Kioigire. The combined course is intended to be the equivalent of a year's University-level course, aimed at providing both conversational skills and mastery of grammatical constructions. This could also serve as an 8 to 10 week intensive course, assuming four hours per day plus appropriate outside work.

The combined course is so arranged that no material from the short course is introduced in the first half, synchronized with related units of the long course, to provide material for

conversation even at a stage when the number of fully introduced grammatical structures is low. In the second half, this is phased out, as the student reaches a stage allowing access to the Texts. The combined course links the two as follows:

<u>Wīrute Gīkūvū</u>		<u>Aria-i na Aagīkūvū</u>
Week 1,2	Unit 1	Unit 1
Week 3,4	Unit 2	Unit 2
Week 5	Unit 3 (begun)	Unit 3
Week 6	Unit 3 (continued)	Unit 4
Week 7	-----	Unit 5
Week 8,9	Unit 4	Unit 6
Week 10	Unit 5	-----
Week 11	Unit 6	Unit 7
Week 12	Unit 7	Unit 8 (begun)
Week 13	Unit 8	Unit 8 (continued)
Week 14	Unit 9	Unit 9
Week 15	Unit 10	-----
Week 16	Unit 11	Unit 10 (1st quarter)
Week 17	Unit 12	Unit 10 (2nd quarter)
Week 18	Unit 13	Unit 10 (3rd quarter)
Week 19	Unit 14	Unit 10 (4th quarter)
Week 20	Unit 15	-----
Week 21,22	Unit 16	-----
Week 23,24	Unit 17	-----
Week 25,26	Unit 18	-----

Week 27,28 Unit 19

Week 29 Unit 20

The units of the shorter course end just at the point where the student is ready to begin work on connected text. Again, in a quarter system, one would want to restructure the review of Unit 10 of Wirute Gikũyũ. The review points in this case should come after Unit 4 and Unit 14 of Wirute Gikũyũ, which are good stopping points in terms of the combined course.

D. In addition to the short and long sets of course units, Aria-i na Aagĩkũyũ and Wirute Gikũyũ, we include four Essays on the structure of the Kikuyu language, a set of transcripts of taped Paradigms, a set of nine conversations and sixteen texts, and a Vocabulary.

The four Essays cover the phonology of Kikuyu, the noun class system, the verbal system, and clause structures. In the Wirute Gikũyũ and occasionally in Aria-i na Aagĩkũyũ course references are made to these Essays as they are relevant to the topics of particular units. The linguist will find them interesting reading in themselves. They are intended to supplement and, at later stages, supplant grammatical explanations in the units, and to obviate most need for distracting paradigms and tables. In the conversational Aria-i na Aagĩkũyũ those explanations and tables which are absolutely necessary have mostly been inserted in the unit. In these parts of the course

reference to the Essays may prove confusing to the student.

The taped Paradigm series may be used with either set of course units for review, reference, or reinforcement purposes. Similarly the Conversations may be used with either course, or in a combined course. With Aria-i na Aagikũyũ, they should be introduced beginning with Unit 8. For Wirute Gikũyũ or the combined course, Gikũyu nĩ Kĩoigire, we would recommend starting them at Unit 11, thus using them as a preparation for working with the Texts. The Conversations are graded for complexity, and include exercises and full notes.

The sixteen Texts are intended for use in place of home exercise after Unit 13 of the Wirute Gikũyũ and combined course. The Texts are intended for work outside of class and will then be the basis for class discussion and activities. They have been carefully chosen, and, in most cases, specially composed as an introduction to Kikuyu culture and life in Kenya. We begin with specimens of traditional oral literature, and finish with descriptions of transport, education, and the like. From these Texts the student should acquire not only a feel for adult idiomatic Kikuyu, but also for the life-style common in central Kenya today.

The Vocabulary includes all vocabulary items used in the two sets of course units as well as the vocabulary used in the Essays, Paradigms, Conversations, and Texts. It does not limit itself to this however, but includes other useful items.

This course is intended only as an introduction to the Kikuyu language. Upon completion of the course the student should have acquired basic conversational skills, be prepared to acquire and use additional vocabulary easily, and be capable of quickly learning to manipulate even the most complex structures of the language with relative ease and facility.

E. Part of the course, but not included in this textbook, are the Tapes and the Slides. The tapes include:

1. a series of Phonetic Drills, designed to give the student practice in discriminating and producing the more difficult (i.e., less English-like) aspects of Kikuyu pronunciation; designed to be useful for both sub-courses.
2. Tapes for Aria-i na Aagikũyũ. All examples for the first five units, and all drills (including suggested correct responses) from all units are recorded, with pauses for student response.
3. Tapes for Wĩrute Gĩkũyũ. Again, all drills, and, for the first five units only, all examples are recorded.
4. The Paradigms, mostly covering the verbal system, but including concord material.
5. The Conversations
6. The Texts. For some of these, two recordings are included. One is a field recording, the other a

slightly modified studio recording. The first illustrates normal Kikuyu usage, the second allows the beginner to follow with greater ease.

The Tapes have been prepared to give greater exposure to the sound of Kikuyu. The speakers on the recordings model a number of different varieties of Kikuyu, which should help the student's ear to accustom itself to the variations to be met in Kenya.

The slides are intended to supplement the cultural introduction which must form part of any serious language course. They should be used to enlighten and stimulate classroom discussion. There are four series, each accompanied by commentary and questions:

1. The Countryside of Central Kenya
2. The Animal Life of the Kikuyu World
3. The Central Kenyan Home and its Life
4. Kikuyu Economics and Social Life

III.

A. So, how do we do this? Detailed instructions, please. For a typical unit of Aria-i na Aagikũvũ, the student should read over the four quarters of the unit before the day, week, or other time-period allotted for the unit begins. In class, the teacher should first go over the examples for a single quarter quickly, supplying supplementary examples and explana-

tions as necessary. In some cases, with some classes, it may be appropriate to spend some time on simple reflex stimulus-response drill, to reinforce a verb form or a question-answer pattern. As soon as possible, however, the class should move to the Initial Drills for that quarter.

The Initial Drills have been designed to be, in general, more stimulating, flexible, and demanding than basic pattern drills. In some cases, advance preparation by the students is involved. Where this is so, the drill should be postponed to the next day. Alternatively, in a very intensive course, the students should be allowed a short break to plan their presentation; in highly intensive courses, frequent breaks are necessary in any case. Many of these drills, implicitly or explicitly, are designed to be expanded and used in more complex forms. It is expected that the teacher will build in a recycling and review of earlier material, so that in, say, Unit 5 the students may work through a more complex version of a drill from Unit 3.

The taped drills do not correlate closely with the quarter topics in all cases. They are meant to be used for practice at the close of the unit, usually at home or in the Language Laboratory. They are also, however, designed as models of drills in the classroom.

Students should be assigned outside work at the end of each day. The number of such assignments, and their complexity,

will of course vary with the length of the course; from the extreme case of one assignment per quarter to the other extreme of one per unit. These assignments, in addition to work with the tapes and assigned drill preparation, should include conversations, performed alone or, preferably with fellow students, and compositions. All such work should be recorded and handed in for evaluation. While it is important that the student should be able to read and write Kikuyu, it is more important that the language be seen as a vehicle for spoken communication. Recording assignments of this sort will help reinforce spoken over written Kikuyu.

Students should also, if time allows, be assigned readings in Kikuyu culture and history. This will help to prepare them to survive in and understand the Kikuyu environment.

B. The operation of a typical unit of Wirute Gikũyũ should be similar. Students will read over the explanatory material of the unit, and any assigned segments of the Essays, in advance of working with the unit. The teacher is advised to be sparing in assigning Essay reading. Explanations which are transparent after a certain internalization of Kikuyu structure is attained will be sources of confusion and consternation as the student takes the first steps. Significant segments of the Essays, other than those specified in the individual units, should probably not be assigned to the average student until the second half of the course.

If the unit has (as is usual) a number of sections, and the time allotted the unit extends over a week, the teacher should probably present each topic on a separate day. The taped drills should also be spread over the period. For this course, the teacher will at all times have to supplement the taped and printed drills with specially created exercises.

Since this portion of the course is more graded structurally and progresses more slowly, it will not be possible to engage in much work with class conversation, though some conversation and oral (recorded) homework is possible and encouraged. We have provided, besides the recorded material, suggested home and classroom activities for each unit. Again, all homework should be recorded, even if it is to be presented in class. This will be good practice, and ensure that all get heard even if class time does not let everyone perform. The teacher may supplement the work with carefully graded readings, after about the third unit. We suggest using excerpts from the TKK series of Kikuyu readers, which contain useful vocabulary, present a somewhat normalized Kenyan lifestyle, and are excellently graded in grammatical and idiomatic complexity. But other materials, including those you, the teacher, compose yourself, may be employed. One useful exercise would be to have students compose materials which can then be used for the next year's crop.

C. A typical week of the combined course, Gĩkũyũ nĩ Kĩoi-gire, will be a combination of the activities of the two sub-

courses. More grammatical work than in the short course, and much more conversation than the long. The principles, however, are much the same. We would recommend:

- Monday: review of the last week's work and initial presentation; home assignment of pattern drills.
- Tuesday: pattern practice and simple conversation using new patterns; homework with taped drills.
- Wednesday: secondary presentation and pattern drills; home assignment to prepare presentations and conversations.
- Thursday: conversation; home assignment of longer presentations.
- Friday: student presentations; weekend home assignment of taped drills and cultural readings; report to be turned in on Monday.

D. These directions have all been for typical units. The first and last units are not typical, however. For example, one cannot expect students to come on the very first day having read the introductory material. The very first unit of each version to the course, after the usual introductory remarks ('Good morning, I am Mr. Cranshaw T. Wanyoike, and this is Kikuyu 101'), will necessarily be concerned with building pronunciation. We need to begin immediately with loud choral exercises.

Stress the 'loud'. The student who whispers cannot produce a correct pronunciation; cannot hear mistakes; cannot be heard making mistakes, and so cannot be corrected. One who yells will, of course, be too loud for normal Kikuyu usage, but it is easy to lower the voice, once correct habits of articulation and intonation are formed.

After the choral work, move to individual repetition. Only thus can you tell which students can and which cannot handle tone contrasts, vowel contrasts, and the more interesting consonants and combinations. You will find some students have no problems, some have many, most have some, and no two have the same set of problems. The relatively small group of difficulties shared by the majority of students can and should be drilled extensively in class. For the others, as soon as a student has been diagnosed as having difficulty with a particular aspect of pronunciation, assign work with the Phonetic drill or drills appropriate. The attempt to work on one student's problem in class will waste the other's time and often embarrass the student.

The grammatical structures and vocabulary introduced at this stage have deliberately been kept minimal. Simple structure and short utterances will give the student the best chance at acquiring a good pronunciation. Home exercises should include speaking onto and transcription of tape.

E. The later units of the long and combined courses are also atypical. By this stage - from about Unit 15 on - at least half of the students' time should be focussed on work with connected text, including our recorded text series. The material introduced and drilled in these units should be viewed as commentary and practical notes to the texts, and the presentation should be liberally sprinkled with illustrations drawn therefrom.

Students should first listen to the recording and transcribe the whole or segments, which can be checked against the printed version. Careful attention should be paid to segmentation and intonation. In class, if the teacher desires, passages may be translated, but probably only excerpts, and only those with important grammatical phenomena or difficult content. Translation into English as an end in itself is not valuable enough to language learning to justify use of class time. If full translations are desired, they may be written at home and turned in.

Class time should be taken to discuss - in Kikuyu - and expand on the cultural content of the Texts. The Kikuyu situation may be compared with the student's own life-style, or contrasts between traditional and modern ways examined. It is recommended that the students be assigned individual work with other texts, preferably recorded on tape, either oral narrative or other prose of adult level and topical content. The student, after working over the text, which may involve some

student - instructor feedback, should report in Kikuyu to the class, retelling the story or outlining the facts presented.

At this stage in the course most drill will be review. If grammatical problems arise in the Texts the teacher may wish to spend some time drilling the point.

Note that in the short course, Aria-i na Aagikũyũ, the final units deserve no special treatment. This is due to the restricted scope and great compression of the course.

F. Again for Wirute Gikũyũ and the combined course, the review units 10 and 20 deserve special treatment. These have been designed to provide review and preparation for final examinations. If the course is taught on a quarter system they should be redistributed; we have assumed a semester scheme. The material presented consists of sample examinations. These should be used at the end of the review unit.

To lead up to the sample examination, take drills from the preceding units for review. These should, however, be expanded to include currently available material. A review drill on Equational Sentences, for example, should not be limited to Class 1/2 nouns and adjectives.

The sample examination of Unit 10 should be used with care. As it stands, it has been devised for the combined course. Every second section assumes exposure to the conversational course. If these segments are omitted, the remainder will serve for Wirute

Gikūyū alone. It is not recommended that examinations be included if Aria-i na Aagikūyū is used alone. The course is for too intensive to spare time preparing for examinations. Besides, the only appropriate examination for a purely conversationally oriented course is conversation in situ, in this case in Kenya.

G. Those are your instructions. Go to it, learn thoroughly; Gikūyū nī kīoigire atīrī, ūūgī wī mbere ya hinya. Help your students and classmates, and let this be a team effort: Gikūyū nī kīoigire atī kīara kīmwe gītiūragaga ndaa. But do not feel superior as you help them; you may tomorrow need their help. Toondū Gikūyū nī kīoigire atīrī, ūtoofī ūū oofī ūū.

The learning process will take time and effort, a lot of each, no Gikūyū nī kīoigire atīrī, wīra nī kīyo, na ūūkī ūniinagwo na kaara. The result will be its own reward - understanding of a new language and another culture, and a better perspective on your own, toondū o ta ūrīa Gikūyū kīoigire ūtaceeraga oigaga no nyina ūrugaga wega.

Oh, yes. We thought you would never ask. The line Gikūyū nī Kīoigire, which serves as the title of our little course, is that often used in introducing Traditional Kikuyu proverbs. It means (if you haven't taken the course yet) 'Gikūyū, legendary father of the Kikuyu people, said ...'. Alternatively you may take it to refer to the collective mass of the Kikuyu.

Thooma-i na mwīrute na wega.

Nī ithuī aandiki aa kabuku gaka.

Home Reading Assignments

We feel it is very important for the student to become familiar with the history and traditional culture of the Kikuyu. The teacher of the course will find that the Texts provided are designed to give some insight into Kikuyu ways of life, especially current ones. But this is not enough. Besides the building of Kikuyu cultural background into classroom work, through conversation, slides, guest lectures, or whatever may work, the student should be asked to do extensive outside reading. This should be in English at first (unless, by a miracle, all students can handle Swahili readings on the Kikuyu available). At the later stages, the students should switch to Kikuyu readings. This will involve some work in the classroom, of course, especially since not all readings will control vocabulary and grammar as we have. But at that stage the time allowed per unit should allow the necessary work.

You may wish to establish your own reading list and sequence of assignments. Go ahead. But, in case you don't we have established the following list and sequence. We assume a year's course of thirty weeks. The reading should be equally appropriate either for Wirute Gikūyū or for the combined course Gikūyū nĩ Kĩoigire. The books specified are small, cheap, and should be readily obtainable. If it is not required that students purchase the books, ensure that adequate copies are placed on reserve in the library.

A word of caution - make sure that these are integrated into

class work, lest some students neglect them. Discuss the readings (in Kikuyu whenever practical), build vocabulary and content into classroom conversation, assign reports, and, yes, build them into your examinations. A language is as inseparable from the rest of the culture of the people who speak it as a knee is from the rest of the leg of the person who stands on it.

All readings are from:

Agikũyũ: Gakaara Wanjaũ, Agikũyũ Maumau na Wivathi, Gakaara Book Service, Karatina, 1971

Gecau: Rose Gecau, Kikuyu Folktales, East African Literature Bureau, Nairobi, 1970

Kenyatta: Jomo Kenyatta, Facing Mount Kenya, Heiniman, London, 1979

Kĩrĩra: Mathew Njoroge Kabetũ, Kĩrĩra kĩa Uagikũyũ, East African Literature Bureau, Nairobi, 1966

Muriuki: Godfrey Muriuki, A History of the Kikuyu 1500-1900, Oxford University Press, Nairobi, 1974

Ng'ano: Stanley Kĩama Gathĩgĩra, Ng'ano na Thimo cia Uagikũyũ, The Eagle Press, Nairobi, 1950

Besides these, students should if possible have, or have access to, these reference works:

Barlow: A. Ruffell Barlow, Studies in Kikuyu Grammar and Idiom, William Blackwood and Sons, Edinburgh, 1960

Benson: T. G. Benson, Kikuyu-English Dictionary, Oxford University Press, Oxford, 1964

Gecaga: B. Mareka Gecaga and W. H. Kirkaldy-Willis, A Short Kikuyu Grammar, Macmillan and Co., London, 1960

Gorman: T. P. Gorman, A Glossary in English, Kiswahili, Kikuyu and Dholuo, Cassell, London, 1972

Week 1

Gecau "The Undecided Hyena" p. 66-67

Kenyatta "Tribal Origin and Kinship System" p. 3-20

Week 2

Gecau "The Inhumanity of the Ogre" p. 86-89

Muriuki "Introduction" p. 1-24

Week 3

Gecau "Manga and his Sister" p. 90-91

Kenyatta "The Gikuyu System of Land Tenure" p. 21-51

Week 4

Gecau "Mister Spider's Courtship" p. 68-71

Muriuki "The Physical Setting" p. 25-36

Week 5

Gecau "The Old Man's Swollen Knee" p. 123-126

<u>Muriuki</u>	"Migration of the Mount Kenya Peoples"	p.25-61
Week 6		
<u>Gecau</u>	"Nature and Value of Folktales"	p.3-8
<u>Kenyatta</u>	"System of Education"	p.95-124
Week 7		
<u>Gecau</u>	"Types of Tales", "The Form of the Tale"	p.9-27
<u>Muriuki</u>	"Migration and Settlement of the Kikuyu"	p.62-82
Week 8		
<u>Gecau</u>	"Characterization", "Magic Life and Death", "Man's Justice", "Imagination", "Conclusion"	p.27-54
<u>Kenyatta</u>	"Religion and Ancestor Worship"	p.222-258
Week 9		
<u>Gecau</u>	"The Hare's Practical Jokes"	p.57-61
<u>Muriuki</u>	"The Kikuyu and their Neighbors"	p.83-109
Week 10		
<u>Gecau</u>	"The Small Man from Metumi"	p.76-79
<u>Kenyatta</u>	"The Gikuyu System of Government"	p.179-221
Week 11		
<u>Gecau</u>	"A Hyena Who Babysat"	p.62-65
<u>Muriuki</u>	"The Social and Political Structure"	p.110-135

Week 12

<u>Gecau</u>	"A Communal Sacrifice in the Lake"	p.72-75
<u>Kenyatta</u>	"Economic Life"	p.52-67

Week 13

<u>Gecau</u>	"Maara's Dead Father"	p.120-122
<u>Kenyatta</u>	"Industries"	p.68-94

Week 14

<u>Gecau</u>	"Nyambura and Mangeca"	p.92-99
<u>Muriuki</u>	"Prelude to British Rule"	p.136-166

Week 15

<u>Gecau</u>	"Mukuru Muriati's Niece"	p.80-85
<u>Kenyatta</u>	"Initiation of Boys and Girls"	p.125-156

Week 16

<u>Gecau</u>	"For the Beauty of Their Teeth"	p.110-113
<u>Kenyatta</u>	"Sex Life Among Young People"	p.149-156

Week 17

<u>Gecau</u>	"Thiiru the Medicine Man"	p.114-119
<u>Muriuki</u>	"Conclusion"	p.167-179

Week 18

<u>Gecau</u>	"Wanjiru the Beauty of the Hills"	p.107-109
--------------	-----------------------------------	-----------

Kenyatta "Marriage System" p.157-178

Week 19

Gecau "The Egg that Hatched a Beautiful Girl" p.127-129

Kenyatta "Magical and Medical Practices" p.270-296

Week 20

Gecau "The Life-giving Dove" p.130-131

Kenyatta "The New Religion in East Africa" p.259-269

Week 21

Gecau "Children of the Deserted Homestead" p.100-106

Kenyatta "Conclusion" p.297-306

Week 22

Agikūyū "Kihumo kia Marakara" p.11-13

Kirīra "Ugūrani" p.39-41

Ng'ano "Mũthoni na Thūriū" p.7

Week 23

Agikūyū "Urīa Athungu Mathonyire Gikūyū-inī" p.13-14

Kirīra "Ugūrani" p.42-46

Ng'ano "Mũirīitu Wagūrītwo nī Irimū" p.23

Week 24

<u>Agikūyū</u>	"Waiyaki Akuire Ki?"	p.14-19
<u>Kirīra</u>	"Kūhikania"	p.46-48
<u>Ng'ano</u>	"Mwathi na kahīi gake"	p.9

Week 25

<u>Agikūyū</u>	"Mugikuyu Ni Eiganitie"	p.19-23
<u>Kirīra</u>	"Kirīra kīa Mahanda na Magetha"	p.87-89
<u>Ng'ano</u>	"Mwerū na mūrū wa nyina"	p.20-21

Week 26

<u>Agikūyū</u>	"Mathetera Kugairwo Ithaka"	p.24-28
<u>Kirīra</u>	"Iciarīro rīa Mwana"	p.5-11
<u>Ng'ano</u>	"Rūgano rwa Mūtema Kīanda"	p.26-27

Week 27

<u>Agikūyū</u>	"Mbaara ya 1914 na Kibandi"	p.28-31
<u>Kirīra</u>	"Uhīi"	p.16-22
<u>Ng'ano</u>	"Mūdū wetagwo Menyi"	p.17-18

Week 28

<u>Agikūyū</u>	"Ndini na Githomo Gikuyu-ini"	p.33-35
	"Kiama kīa Harry Thuku - 1920"	p.35-40
<u>Kirīra</u>	"Irua"	p.24-35
<u>Ng'ano</u>	"Thiaka na Hiti"	p.5-6
	"Hiti yetuire Mūdū"	p.8
	"Nding'oiing'o na Hiti"	p.19

Week 28 (cont.)

<u>Ng'ano</u>	"Nding'oing'o na Hiti"	p.19
---------------	------------------------	------

Week 29

<u>Agikūyū</u>	"Mburagano Tondū wa Thuku"	p.40-43
----------------	----------------------------	---------

	"Ahindi na Athungu Gucirira Ithaka	
--	------------------------------------	--

	cia Kenya - 1923"	p.43-46
--	-------------------	---------

	"K.C.A. Kuona Kenyatta - 1924"	p.46-51
--	--------------------------------	---------

<u>Kirira</u>	"Matua ma Macira ma Aagu"	p.94-95
---------------	---------------------------	---------

<u>Ng'ano</u>	"Wakahare na Ngari"	p.13-16
---------------	---------------------	---------

Week 30

<u>Agikūyū</u>	"Irua ria Airitu na Muthirigu"	n.51-55
----------------	--------------------------------	---------

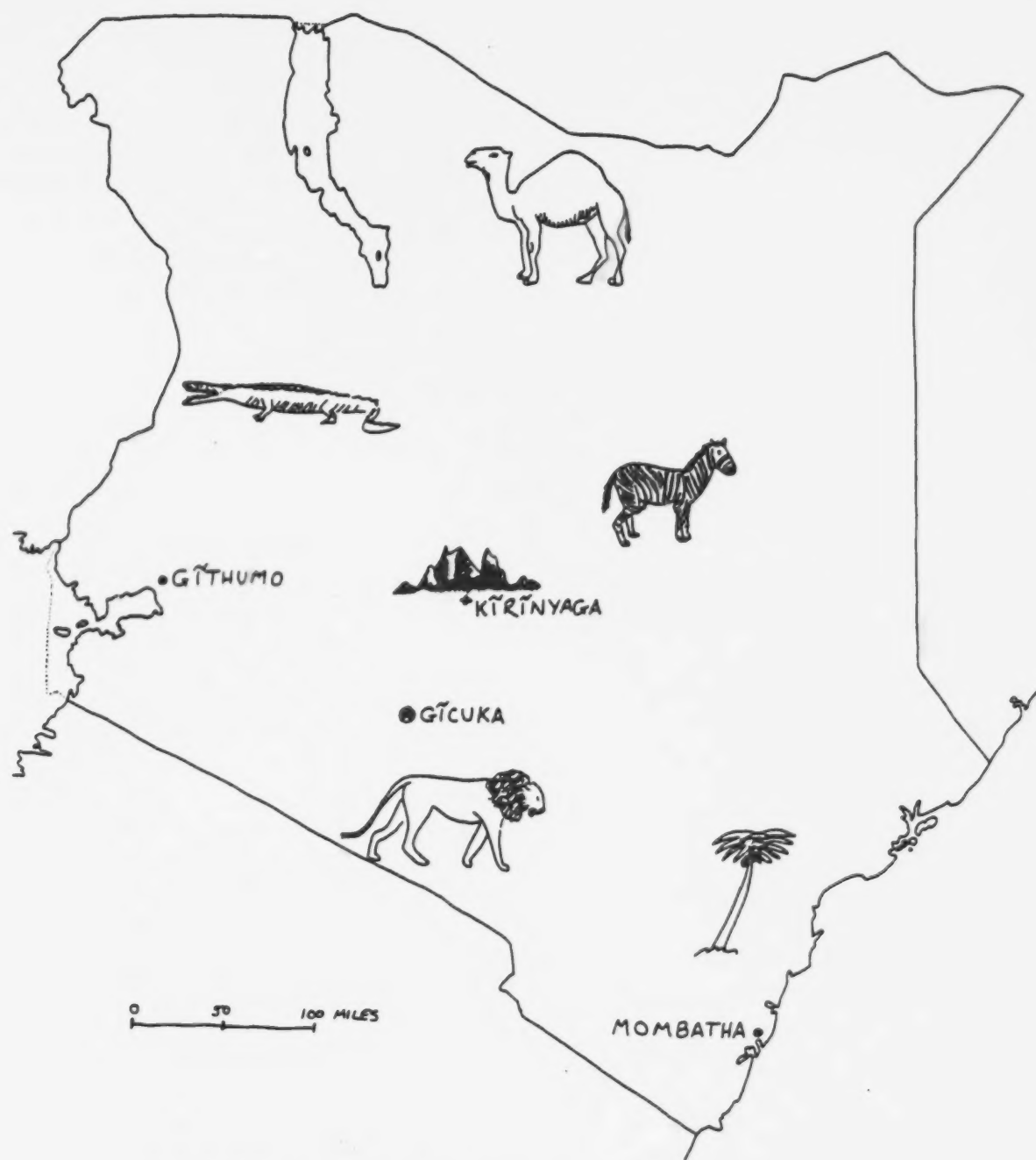
	"Kenyatta Gutumwo Ruraya - 1929"	p.55-58
--	----------------------------------	---------

	"Agikuyu Gwitongoreria Macukuru - 1931"	p.61-64
--	---	---------

<u>Kirira</u>	"Mithemba ya Mithitwa"	p.98-103
---------------	------------------------	----------

	"Migiro"	n.105-108
--	----------	-----------

<u>Ng'ano</u>	"Konyeki na ithe Mangeca"	p.23-26
---------------	---------------------------	---------



BWRWRI WA KYRYNHAGA

UNIT 1:

A. This is the period at which we begin your introduction to the Kikuyu language. We will start relatively slowly. There is much to get used to, both in the noises Kikuyu makes and in the way those noises fit together into words, not to mention the way words themselves fit together. We will start off by giving you the chance to hear and pronounce a set of Kikuyu words. Some of these will present you with no problem at all, if you are normal speakers of English. Others will cause problems for some students (not you, of course), and we'll have to design them some special drills to help them master the sounds. But a few will predictably cause problems for almost everybody. Those we'll all practice.

Before we start, let us warn you to keep ears alert, especially for pitch and rhythm (did we spell that right?). Kikuyu is a language where there is a difference between long vowels and short ones. This is not like so-called long and short vowels in English, which are really different things. It is also not like single and double vowels in Swahili, if you know that language at all. Swahili double vowels always give two syllables, but in Kikuyu long vowels make just one syllable. This affects the rhythm significantly. Listen to these:

gũtĩrā

'prune'

gũtĩĩrā

'prop'

gũkÿrá	gũkÿÿrá
'surpass'	'tell him'
gũcèrà	gũcèèrà
'loosen soil'	'visit'
gũtâtá	gũtââtá
'dare'	'drip'
kũnòrà	kũnòòrà
'be fat'	'sharpen'
gũkũrá	gũkũÿrá
'grow'	'pull up'
kũhùrà	kũhùùrà
'scatter'	'wipe'

If you use the wrong length, it will cause all sorts of confusion. We hope you have a good ear for rhythm. That is not all, though. In the words we just asked you to listen to, there are other things going on besides length differences. Kikuyu (like probably about a third- rough estimate -of the languages in existence and at least half of those in Africa) is what we call a tone language, which means we have words distinguished only by pitch differences. We will be doing a LOT of practice with tone. For now, just listen to these;

tí njógú

'it is not an elephant'

tí mbwrí

'it is not a goat'

tí ngókù

'it is not a chicken'

ný nhámw̃

'it is an animal'

ný mbwrí

'it is a goat'

nggèèrècì

'garage'

ný njátá

'it is a star'

m̀wàríím̀

'teacher'

m̀wàrỳkí

'castor oil/plant'

kýỳgúnhỹ

'shade'

bèndèrá

'flag'

m̀wàdhànì

'lord'

This does not exhaust the range of combinations, by any means, but it gives the general idea. All of these have a long syllable followed by two shorts, and all have different pitch

patterns. Quick, run off and take a music appreciation course.

The remaining noises of the Kikuyu language are somewhat more inclined to fit in with what English-speaking ears are used to listening for. That does not mean there are no problems. There will be problems. Let's first take a look at vowels. Kikuyu has seven vowels, each of which may be long or short, as we said earlier. You've already heard them, but let's hear them again:

gũtĩrā	gũtĩĩrā
'prune'	'prop'
gũkĩrā	gũkĩĩrā
'surpass'	'tell him'
gũcērā	gũcēērā
'loosen soil'	'visit'
gũtātā	gũtāātā
'dare'	'drip'
kũnōrā	kũnōōrā
'be fat'	'sharpen'
gũkũrā	gũkũĩrā
'grow'	'pull up'
kũhũrā	kũhũĩrā
'scatter'	'wipe'

But we also have combinations of vowels. Try these:

dhĩỹ	'go'
-------	------

<u>cièrò</u>	'thighs'
<u>ciàndè</u>	'shoulders'
<u>irìó</u>	'food'
<u>wdhiw</u>	'face'
<u>kíúgá</u>	'calabash'
<u>kyirw</u>	'black'
<u>kyèrw</u>	'white'
<u>myáká</u>	'years'
<u>kyòndò</u>	'bag'
<u>rywgy</u>	'sharp'
<u>téfdhià</u>	'help'
<u>màitw</u>	'my mother'
<u>óimé</u>	'let him come out'
<u>mwirw</u>	'black'
<u>mwýry</u>	'body'
<u>mwèrw</u>	'white'
<u>mwaki</u>	'fire'
<u>kòrwò</u>	'if'
<u>gwùkùidhiá</u>	'have relative die'
<u>mègúy</u>	'arrow'
<u>ánhúé</u>	'let him drink'
<u>kùnhúá</u>	'drink'
<u>gùòyá</u>	'fear'
<u>kyègùw</u>	'flood-water'

These are not all the combinations, but only those groups of two vowels allowed inside one syllable. With more than one syllable, more combinations are allowed. Also, one can find combinations of three vowels, as in m̀w̄ciā́r̄y 'the woman who has given birth'. Relax. We'll spare you those combinations for now, and you can't have more than three in a given syllable.

Now for consonants. Kikuyu may have a lot of vowels and vowel combinations, but we have relatively few consonants. Some of these are easy, some are hard. A few are a little like English consonants but not identical. A few are identical (or close enough) but are put in places where English doesn't allow them. Try the sample below. If you have problems with some of them (who knows, you may get them all right the first time) we'll practice them.

bāābā	'my father'
māāmā	'my uncle'
mbēmbé	'corn'
dhūūdhā	'behind'
tāātā	'aunt'
rāārā	'spend the night'
nīīnī	'small'
ndūūdū	'owl'
cw̄wcw̄	'grand mother'
nhāānhā	'tomato'

njw̃njw̃	'swift(bird)'
kẽw̃kã	'crack'
ĩgõõgõ	'crow'
ĩngàngĩ	'crocodile'
nggànggá	'guinea fowl'
hũũhũ	'bats'

There, we knew you would enjoy it. Notice that we do not allow combinations of consonants (if you want to call mb, nd, etc. combinations, fine, but we would rather not). IF you did all of those just right, proceed. No? Well, try whichever of the phonetic exercises your teacher assigns. We have included a wide range, and your teacher can design you supplementary work for your individual problems.

At this point you may, if you have linguistic interests, want to read Essay 1 on Phonology. Even if not, your teacher may assign you to do so.

B. Now that you have perfect pronunciation, some words on how to write the stuff. There are in fact several ways to write Kikuyu, some better, some more popular, some more official than others. Most of these we will not bother you with. For one thing, once you know the language moderately well you can convert easily. For another, until you know the language moderately well, most systems will cause a lot of confusion.

We are going to use two different systems. One of these we have used in the examples preceding. This is our own carefully designed system (for seven vowel Bantu languages), set up to avoid all diacritics beside tone marks. It has a number of advantages, like building more consistency than other systems, and (philosophically trivial but not unimportant) fitting easily on a typewriter.

The second system which you have to know is essentially that which has long been standard in Kikuyu writing. Our only contributions are consistency in marking vowel length and consistent use of rw instead of rū when followed by a vowel. Since this system is not only official, but essential for most printed texts, we include it; but it poses problems of efficiency, and interferes with the tonal markings. So we won't mark tone in those places where we use it.

Aside from not marking tone, the two systems generally agree. In both we will mark vowel length consistently. All long vowels within a word will be written double except for those followed by mb, nd, nj, ngg, the four pre-nasalized consonants, and those lengthened by the presence of another vowel in the same syllable. In these environments vowels will be written double only if they are known to derive from a sequence of two vowels. For example:

kùèndà	kwenda	'to love'
kùènhèndà	kūūnyenda	'to love me'
kùmeèndá	kūmeenda	'to love them'

In these examples the vowel e is about the same length in each case. In kùènhèndà it is lengthened by the following nd, so it is written short. In kùèndà it is lengthened by the preceding y and the following nd, and length is not written because it is predictable. Kùmeèndá, however, derives from kw-ma-end-a. The a-e sequence gives a long ee, which is written that way in spite of the following nd.

In writing vowels and semi-vowels (in case you didn't realize it, in English y and w are officially semi-vowels, half vowel-like and half consonant) the two differ. Tone marking is one difference, but not an important one. After all, if it were not for the standard typewriter, we could write tone-marks in the official orthography. Marking tone is easy (though you might disagree about hearing and reproducing tonal distinctions.). Consider:

tí mbúrí néné 'it is not a big goat'

The acute accent ´, which slants upward, indicates a high tone. The grave ` (pointing down), marks low. The symbol ˘ over a vowel we use to mark downstep. That (of course) is a high tone which is one step lower than a preceding high tone. The rule says, once you step down, you can't go back up (it's all downhill from

here), so ˊ after a downstep (ˈ) is the same downstep level.

Yes, you'll get used to it.

There are a few differences in writing consonants, these all have good reasons. But let's simply present the same words given above as they appear in the standard orthography.

gūtira	gūtiira
gūkīra	gūkīira
gūcera	gūceera
gūtata	gūtaata
kūnora	kūnoora
gūkūra	gūkūūra
kūhura	kūhuura
thif	ciero
ciande	irio
ūthiū	kiuga
kīirū	kīerū
mīaka	kfondo
rīūgi	teithia
maitū	oime
mūirū	mwīrī
mverū	mwaki
korwo	mūguī
anyue	kūnyua

guoya	kiguū
baaba	maama
mbembe	thuutha
taata	raara
niini	ndundu
cūūcū	nyaanya
njūnjū	keūka
igoogo	ing'ang'i
nganga	huuhu

So. Notice that in the standard system most of the ws and ys of system number one are replaced by ū and ī. You can call these 'marked u' and 'marked i'. The squiggle you can call tilde if you feel classy; if you feel East African, it is a hat (nggōbīfā). There are rules for when they stay w and y in the standard system, but they are a little technical for now.

Because the standard system was English- influenced, it uses th for dh; the dh fits better with the Swahili rules, though. Similarly, the early English in East Africa assumed that the sound in ingàngī and English sing is the sound of nggànggá and English finger with something cut off. So they wrote ing'ang'i and nganga to reflect that. If you compare m/mb, n/nd, and ng/ngg, however, you can see it makes more sense in Kikuyu terms to say that in ngg something is added to ng . But

in the other, y is being used as a vowel symbol, and ny corresponds to standard ñ. So we borrow nh, which is used in Bantu languages influenced by Portuguese, and use that. There are no other differences seen here.

C. Equational Sentences

My, but that is an impressive heading. Why don't we start with something simple? So trust us. Equational sentences in Kikuyu are about as simple as you can get and still say something. What is an Equational Sentence? Let's go back to school for a minute (any Math majors here?). Here's an equation:

X equals Y

And another:

X plus Y equals Z

which means that Sam is a dog is an English equational sentence:

Sam equals dog

Now, in mathematics and chemical equations, things have to balance- the two sides must be equivalent. Things like

3 equals 2.5

will not work. And because the two are equivalent, it should be possible to reverse them:

X equals Y

Y equals X

So, in language terms:

Sam is big.

The big one is Sam.

Now, in English, the Equation is done mostly with is/are/am/were/
be/been. We have to watch out, because these have other uses.

Sam is here does not mean that Sam and here are equivalent.

Sam is eating does not mean that Sam is all or part of food-consumption. The same problem arises in Kikuyu. For our purposes, to be an equational sentence we need to say that an equivalence is being presented between two nouns, or between a noun and an adjective. How adjectives work is for Unit 2, though. Right now, let's work on some equations with two nouns.

Kikuyu nouns are simple enough. Like English, Kikuyu has only about two main forms to worry about: Singular and plural. We recommend memorizing both at the same time. Here are a few:

singular	plural	
m̀ẁndẁ	ãndẁ	'person, human'
m̀wtũmĩfà	ãtũmĩfà	'(usually married) woman'
m̀wdhũrĩ	ãdhũrĩ	'elder man (usually married)'
m̀wrũtànĩ	ãrũtànĩ	'teacher'
m̀wrũtwò	ãrũtwò	'student'

All starting with m̀ẁ- in the singular and ã- in the plural -

But it need not be so. For example, names need not start with m̀ẁ- and have no plurals:

Kamau (m)

Njeeri (f)

Mwangi(m)

Wairimũ(f)

Let's notice that the difference between singular and plural is made at the opposite end of the word from English, using a prefix, not a suffix. More on this later. For now, try a small set of Equational Sentences:

Kamau nĩ mĩrũtĩnĩ

'Kamau equals teacher'

Kamau nĩ mĩdhũũrĩ

'Kamau equals elder'

mĩrũtĩnĩ nĩ mĩdhũũrĩ

'the teacher equals elder'

mĩdhũũrĩ nĩ mĩrũtĩnĩ

'the elder equals teacher'

In which it is demonstrated that, if each of two things is equal to the same thing, they are equal to each other (this seems familiar, somehow). Try some in the plural:

Mwangĩ nĩ Njĩĩrĩ nĩ ĩrũtũ

'Mwangi & Njeeri equal students'

Njĩĩrĩ nĩ Wĩĩrĩmũ nĩ ĩtũmĩĩ

'Njeeri & Wairimũ equal women'

ĩrũtĩnĩ nĩ ĩtũmĩĩ

'teachers equal women'

ĩrũtũ nĩ ĩdhũũrĩ nĩ ĩtũmĩĩ

'students equal elders plus women'

So far so good. Notice that nĩ corresponds to the 'equals' while na corresponds to the 'plus'. Of course, you will usually want to use 'is' or 'are' for nĩ and 'and' for na, unless you are a mathematician at heart. Notice that nĩ does not change - as long as we're talking third person, it doesn't care what is equated with what.

The existence of equations implies non-equations. Things can be unequal. So we replace the equal sign nĩ with the inequality tĩ:

Kāmaũ tĩ m̄rútání

'Kamau does not equal teacher'

ádhuúrí tĩ àrútwò

'elders do not equal students'

Mwàngì ná Kāmaũ tĩ átúmífà

'Mwangi and Kamau do not equal women'

Njèèrì tĩ m̄wdhuúrí

'Njeeri does not equal elder'

The basic patterns are the same. Don't worry too much about the difference in tonal patterns we find with nĩ and tĩ. The fact is, in Kikuyu the tone of one word influences that of another, and the position of the word in the sentence influences the tone, and so do some other factors. We will give you practice with the changing tone patterns, and with any luck you'll get some of them right a lot of the time. But if you

try to figure it out you'll go mad and tongue-tied.

Now, so far these equations have been just like math.. But, of course, language is not the same as math, and Kikuyu lets us do things that numbers don't. For example, no mathematician would dare to write simply 'equals Y'. But in Kikuyu we say:

nĩ mĩrũtānĩ

'he is the teacher' or 'it's the teacher'

tĩ Kāmāũ

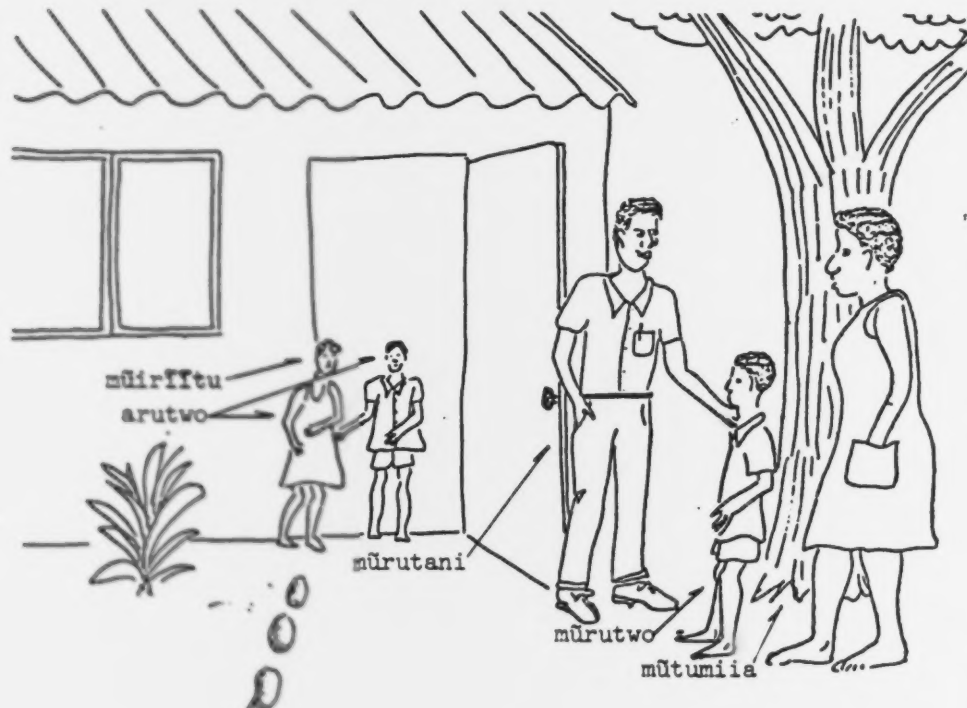
'he isn't Kamau' or 'it's not Kamau'

These look unbalanced, but really aren't - it is just that the one noun (let's call it the subject) is implicit, not actually expressed. What you may not do in Kikuyu is say something like 'Kamau is '. The equational nĩ/tĩ have to be followed by a noun or an adjective. This is the opposite of English, which will not let us say 'is teacher' but will let us have 'The teacher is' (as in answering the question 'Who is the greatest person in the world?'). That's two things opposite English - where we put the plural marks, and what part of the Equational Sentence we can drop. There are more opposites to come!

Home Exercises

Unit 1

1. Write each of the words and phrases in the list beginning with tí njógú and the sentences given later in standard orthography. You need practice writing hats!
2. Prepare for class presentation three sentences stating what a friend or classmate 'is' and three sentences stating what a friend or classmate 'is not'. For example: John nī mūrutwo; John tí mūrutani. Then do the same thing describing two classmates or friends (or friends who are classmates).
3. Based on the above descriptions, prepare three questions to be asked after the presentation using singular has been made, and three questions to be asked after the presentation using plurals has been made.



UNIT 1

DRILL 1

Replace the affirmative with the negative.

Example: a. mūrutani nī mūtumia

b. mūrutani ti mūtumia

1. Gathĩĩna nī mūrutani
2. Gathĩĩna na Njooki nī arutani
3. nyina nī mūrĩmi
4. nyina na ithe nī arĩmi
5. mūkūrũ nī mūrĩithi
6. mūkūrũ na kaana nī arĩithi
7. maama nī mūhunja
8. maama na taata nī ahunja
9. Mūkuhĩ nī ndagĩtaarĩ
10. Mūkuhĩ na Mūraaya nī mandagĩtaarĩ

DRILL 2

Answer affirmatively.

Example: a. Kamau nī mūrutwo?

b. ĩĩ Kamau nī mūrutwo

1. Gathĩĩna nī mūrutani?
2. nyina nī mūrĩmi?
3. Mwangi na ithe nī ahunja?
4. Wairimũ nī mūrĩĩtu?
5. maama na taata nī mandagĩtaarĩ?
6. mūthũkũmi nī Mūũgĩkũyũ?
7. mūrĩithi nī Njoroge?
8. Kamau na Wairimũ nī araata?
9. mwarimũ nī mūthuurĩ?
10. arutwo nī aanake?

DRILL 3

Answer negatively.

Example: a. Kamau nĩ mūrutwo?
b. aaca, Kamau ti mūrutwo

1. Njooki nĩ mūthūngū?
2. Njeeri na nyina nĩ athuuri?
3. ndagitaarĩ nĩ mūgo?
4. Wairimū nĩ mūrutani?
5. Jim na Susan nĩ Aagikūyū?
6. Njoroge nĩ mūthūkūmĩ?
7. mūrĩithi nĩ mūrĩĩtu?
8. arutwo nĩ athuuri na atumia?
9. nyina na ithe nĩ arĩmĩ?
10. Mwangi nĩ mūhunja?



mūrĩmĩ nĩ mūtumia mūthūngū?

DRILL 4

Answer the questions affirmatively, then expand using the noun on your worksheet.

Example: a. Kamau nĩ mūrutwo?

b. Iĩ nĩ mūrutwo na nĩ Mũũgĩkũyũ

1. Jim nĩ mūrutani?

mũthũngũ

2. Mwangi na Terry nĩ arĩmi?

aanake

3. Aagĩkũyũ nĩ arĩithi?

arĩmi

4. Gathĩĩna nĩ mūrutwo?

mwanake

5. Njoroge nĩ mũhunja?

mũthuurĩ

6. arutwo nĩ aanake?

airĩĩtu

7. Joan nĩ Mũthũngũ?

mũirĩĩtu

8. andũ nĩ atumia na athuurĩ?

aanake na airĩĩtu

9. Wairimũ nĩ ndagĩtaarĩ?

mũtumia

10. Njooki na Njeeri nĩ Aagĩkũyũ?

airĩĩtu

DRILL 5

Answer the question negatively, then expand using the noun on your worksheet.

Example: a. Kamau nĩ mūrutwo?

b. aaca, ti mūrutwo, nĩ mwarimū

1. Njoroge nĩ mūgo?

ndagĩtaarĩ

2. Njooki na Gathoni nĩ athuuri?

atumiia

3. ndagĩtaarĩ nĩ mūthūngū?

Mūgikūyū

4. mwanake nĩ mūrĩmi?

mūrĩithi

5. Jim na Joan nĩ Aagikūyū?

athūngū

6. Susan nĩ mwanake?

mūrĩĩtu

7. arutwo nĩ athuuri na atumiia?

aanake na airĩĩtu

8. Njeeri nĩ mūrutani?

mūrutwo

9. mūthuuri nĩ mūhunja?

mūrĩmi

10. Mwangi na mūrĩithi nĩ airĩĩtu?

aanake



NGANO

UNIT 2:

A. You will probably find this a less staggering unit than the first. The reason is simply that we expect you are still needing some work on pronunciation. We still won't go beyond Equational Sentences, so you'll be getting more practice with those, too. But first, we need to tell you about adjectives, if this is agreeable to you.

If you groaned at that one, or have some time in the past studied such languages as Latin, Arabic, Russian, French, German, Swahili, Spanish, or any of several hundred familiar or exotic tongues, we need not point out the obvious (or soon to be obvious) characteristics of the Kikuyu adjective. That the adjective shares some characteristics with the noun in shape, and especially that it must change to agree with what it modifies, will be nothing new.

If not, however, your instructor may ask you to read over Essay 2. And even if you do know the basic principles of agreement or concord, you might just find it useful. But as far as just adjectives go, here are the basics. As you noticed last time, Kikuyu nouns have a prefix to mark, among other things, the difference between singular and plural. So,

mw̃rùt̃wò

'student'

àrùtùò

'students'

The adjective also has a prefix, and also changes to differentiate singular and plural:

mùrùtùò mṽràâyà

'tall student'

àrùtùò àràáyà

'tall students'

mùdhùùrì mṽnèné

'big elder'

àdhùùrì ànèné

'big elders'

Notice two things. The prefix on the adjective in these examples is the same as the prefix on the noun. And, just to make things harder on the English-speaking student, the adjective comes after the noun. That doesn't seem too bad, you say. All you have to do is steal the prefix off the noun, and remember to reverse the English order - or is it? First, you can't just copy the prefix off the noun. Nouns with no prefixes, or different prefixes, may take the same type of adjective:

mùndù mṽkùhṽ

'a short person'

ìdhè mṽkùhṽ

'a short father'

àtùmífà àkùhý

'the short women'

màànhîná àkùhý

'the short mothers'

If that were not enough, there are times when the prefix changes because of the adjective (or noun) it gets used with. With the nouns we have used so far, we needn't worry unless the stem (what is left over after the prefix is taken off) starts with a vowel:

m̀wàrímẁ m̀wírú

'the black teacher'

ààrímẁ àírú

'black teachers'

m̀wýrúti m̀wýdhý

'a young learner'

èèrúti èèdhý

'young learners'

m̀wèndíá m̀wèrú

'a white salesman'

èèndià èèrú

'white salesmen'

m̀wìcí m̀wàgànù

'a naughty thief'

àìcí ààgànù

'naughty thieves'

mùònjórfá mùòhè

'the imprisoned businessman'

òònjòeíà òòhè

'imprisoned businessmen'

mùùmá-ándwè m̀ẁg̀ỳ

'a clever philanthropist'

òìímá-ándwè òòg̀ỳ

'clever philanthropists'

m̀ẁr̀g̀à̀ǹì mùùnỳk̀ù

'the broken murderer'

òòr̀á̀g̀à̀ǹì òìnỳk̀ù

'broken murderers'

All right, we know, some of those are a little strained, but at least all the vowels are there. You will have seen and heard, of course, that prefixes on nouns do the same things as prefixes on adjectives. So, you have m̀ẁr̀á̀g̀à̀ǹì / òòr̀á̀g̀à̀ǹì 'murderer' and m̀ẁg̀ỳ / òòg̀ỳ 'clever', both working the same way. The changes that take place are perfectly regular, and are spelled out in the section on Vowel Coalescence in Essay 1.

Not least, in the small problems being brought up here, is the fact that the Kikuyu noun and adjective not only look alike, they also function so much alike that they are often interchangeable. In English we can only do this in things like 'Only the good die young', or 'I think he's a Red'. But in

Kikuyu, we can often take a noun and adjective and switch them around:

mwtùmíà mwènéné

'a big woman'

mwènéné mwtùmíà

'a female boss'

mwàdhýñí mwírù

'a black pauper'

mwírù mwàdhýñí

'a poor black man'

You can also use adjectives alone, which messes up translations:

mwràihú ný mwègá

'the tall one is good'

òòrú tí áádhýkí

'the bad ones aren't obedient'

If you are used to other languages, you are used to taking the English 'one' away and putting it in in translation.

So, what to do with adjectives?

1. Put them after nouns to modify them:

mwéndù mwègá

'a good person'

àrùtàní òògý ný átùmíà

'the clever teachers are women'

Kàmaù tí m̀w̃dhúúrí m̀w̃k̀w̃r̀w̃

'Kamau is not an old man'

2. Use them alone, especially in Equational Sentences:

m̀w̃ññé ñy m̀w̃r̀r̀ú

'the big one is bad' or 'the boss is bad'

m̀w̃ícfí tí m̀w̃k̀ỳỳg̀ú

'the thief is not foolish'

Àdhwngg̃w̃ ñí èèr̀w̃

'Europeans are white'

3. Use them as nouns and modify them with other adjectives:

m̀w̃ññé m̀w̃ègá

'a good boss'

àírw̃ àkùh̃ỹ

'short black people'

m̀w̃dh̃ỳỳñí m̀w̃dh̃ỳỳñí m̀w̃cékè tí m̀w̃ỳdh̃ỹ

'the thin poor man is not young'

4. Modify them in turn with qualifying adverbs:

m̀w̃r̀r̀t̀w̃o ñy m̀w̃èg̃ỹ m̀w̃ñò

'the student is very clever'

àr̀ùt̀àní èègá m̀w̃ñò ñy àkùh̃ỹ m̀ák̀ỳríà

'the very good teachers are extremely short'

m̀w̃ícfí m̀w̃àg̃ánú m̀ák̀ỳríà ñy m̀w̃k̀w̃r̀w̃ h̃ánííńí

'the extremely wicked thief is a little old'

ànd̃w̃ ànd̃òr̀ù h̃ánííńí ñy átòngú

'the somewhat fat people are rich'

B. In the first unit we started to tell you about Equation-
al Sentences, including some differences between the word e-
quation and the number equation. Another main thing the lan-
guage equations do that numbers can't is handling first and
second person: you and me. A mathematician can only write:

I equals X

U equals Y

But that is not the same as 'I am the teacher', 'you are an
elder'. Normal English has special forms for first and second
person equations, and so has Kikuyu:

ndŷ m̄w̄rūtānī

'I am the teacher'

t̄w̄y ārūt̄w̄ó OR t̄w̄r̄y ārūt̄w̄ó

'we are elders'

w̄y m̄w̄t̄um̄íá OR w̄r̄y m̄w̄t̄um̄íá

'you are a woman'

m̄w̄y ārūt̄w̄ó OR m̄w̄r̄y ārūt̄w̄ó

'you are students'

Notice that if we are outside the third person, the shape
of the equation sign does change, and that one of you differs
from several. The forms without r are perhaps a little more
common. The equator here is made up of a prefix which marks the
subject, followed by a stem -(r)ī. In the negative (non-equa-
tions), we have another set of forms:

ndírý mǝrútwò

'I'm not a student'

tǝtírý àtúmíá

'we are not women'

ndǝrý mǝrútání

'you are not the teacher'

mǝtírý àdhúrí

'you aren't elders'

The r in these cannot be dropped.

As with the third person ny/ti, these can be followed by nouns, as above, or adjectives, or nouns and adjectives:

ndý mǝwǝgý

'I am clever'

mǝtírý ànéne

'you are not big'

wý mǝírýýtú mǝdhákā

'you are a beautiful girl'

tǝtírý máídhè òòrù

'we are not bad fathers'

So far we have only given you examples where nothing comes before the Equator (call it what you will; copula, stabilizer, or simply ny and -ry). But even in the first and second person (yes, I am the first person; you come second and everyone else is third - why no fourth person?) you can have something on in front.

What can go is the Independent Pronoun. We have a fairly full set of these, of which the ones we need for now are as follows:

níỹ

'I, me'

wè

'you (to one person)'

wě

'he, him, she, her, it (human beings)'

ídhúỹ

'we, us'

ínhúỹ

'you (several)'

òò

'they, them (human beings)'

These are much less used than English pronouns, or we would have given them to you right away. They are used partly to emphasize, and partly to specify a person who could not be identified otherwise:

níỹ ndỹ m̃w̃rùtànì

'I am the teacher'

wé w̃ỹ m̃w̃ègá

'you are good'

wè tí m̃w̃íci

'he's not a thief'

ídhúy t̄w̄r̄y ààḡykw̄ȳw̄

'we are Kikuyu'

ínhúy m̄w̄t̄í̄r̄y ààdh̄ȳkí

'you aren't obedient'

óó n̄y á̄r̄ù̄t̄w̄ò òòḡȳ

'they are clever students'

n̄í̄y nà Kà̄m̄áú t̄w̄r̄y á̄r̄áí̄h̄ù

'Kamau and I are tall'

wé nà Nj̄è̄èr̄ì m̄w̄r̄y á̄th̄á̄kà

'you and Njeeri are pretty'

wè nà í̄dh̄è t̄í á̄k̄ȳȳḡù

'she and her father are not stupid'

ídhúy á̄r̄ù̄t̄à̄n̄í nà á̄r̄ù̄t̄w̄ò t̄w̄y á̄dh̄ò̄òm̄ú

'we teachers and students are educated'

The pronoun can be put after ny or ti for extra emphasis,
or for simple identification:

n̄y n̄í̄y

'it's me' OR ''tis I' OR 'yours sincerely'

n̄y wè m̄w̄n̄è̄né

'you are the big one' OR 'you're the boss'

Kà̄m̄áú n̄y wè m̄w̄í̄c̄í

'Kamau is the thief'

á̄r̄ù̄t̄w̄ò t̄í í̄dh̄ú̄y

'we aren't the students'

tí ínhúy árutwò ààgànù

'you aren't the naughty pupils'

àtùmfíá ný òò árutání

'the women are the teachers'

It can also be put after na to connect or contrast two pronouns or two Equational Sentences:

Kàmáú ný m̀wràìhù ná níy ndy m̀ẁkùhý

'Kamau is tall and I am short'

níy ná wé t̀wry árààtá

'you and I are friends'

níy ndy m̀wrymí náké Kàmáú ný mùònjóríá

'I am a farmer and Kamau is a businessman'

ínhúy m̀wry èèdhý ná ídhúy t̀wry àk̀ẁr̀w

'you are young and we are old'

ídhúy t̀wry àk̀ẁr̀w ná ínhúy m̀wry èèdhý

'we are old and you are young'

Kàmáú ný m̀wryùt̀wò òò ný árutání

'Kamau is a student and they are teachers'

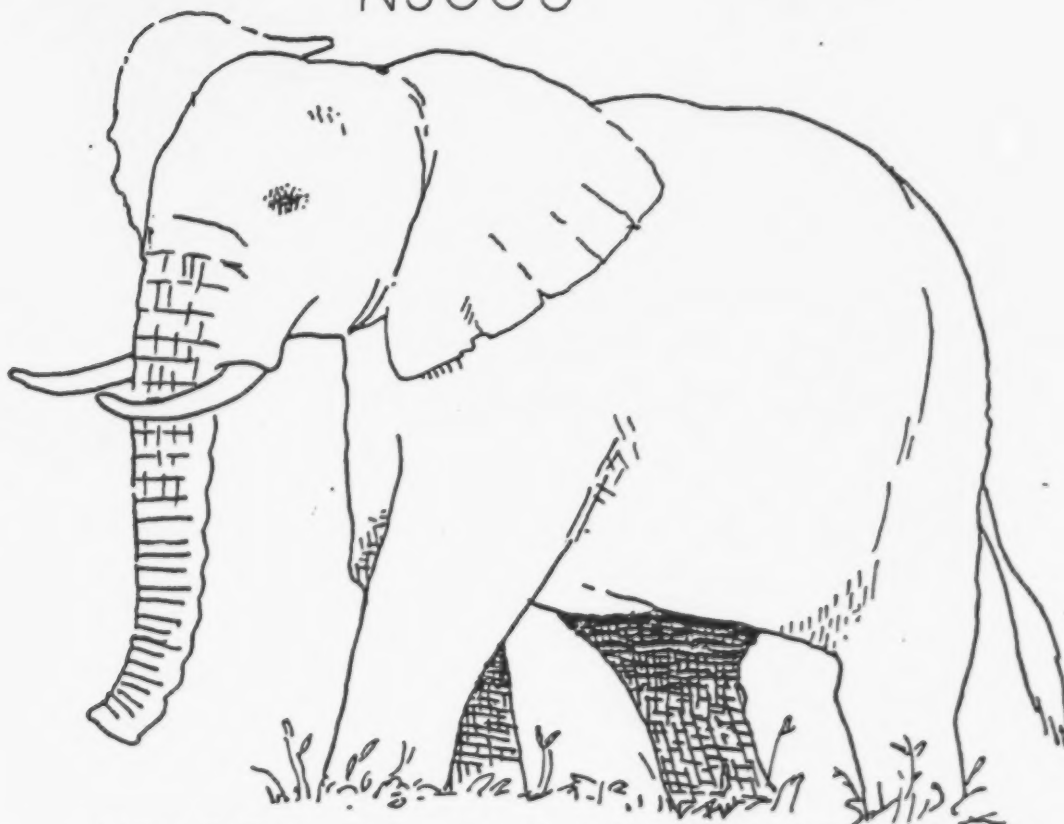
Well, yes. We should have known we couldn't slip that by you. In the case of the third person singular, it is nake, not na followed by we. The other pronouns, though, just stay the same. And of course you noticed that the English hypocrisy of 'you and I' is in Kikuyu a simple níy nàwè.

Home Exercises

Unit 2

1. Prepare a five sentence description of yourself. The description may be presented in class and be the basis for questioning. Alternatively, they may be presented by others: Afterwards the class guesses who has been described.
2. With another student prepare a five sentence joint description (for example: tūri arutwo etc.) for class presentation. As these are presented another student should comment (mūri arutwo etc.) or explain to the class (oo nī arutwo).

NJOGU



NDY REMAGWO NY MYGUONGGO YAYO

UNIT 2

DRILL 1

Change singular to plural and plural to singular.

Example: a. andũ airũ
b. mũndũ mũirũ

1. mũtumiia mũũgĩ
2. aanake aaganu
3. mũthuari mweka
4. mũrutwo mũĩthĩ
5. airĩĩtu athaka
6. arutwo aathĩki
7. nyina mũkũrũ
8. aici oorũ
9. andũ araihu
10. muonjoria mũtongu

DRILL 2

Change singular to plural and plural to singular

Example: a. ndĩ mũrutwo
b. twĩ arutwo

1. wĩ mũrutani
2. tũrĩ atumia
3. aanake nĩ arutwo
4. mũrĩmi ti mũthĩĩni
5. nĩ ndĩ mũkuhĩ
6. tũtiri oogĩ
7. wĩ mwanake mwathĩki
8. ndirĩ mũniini
9. ndũrĩ mũtongu
10. mũici nĩ mũũru

DRILL 3

Change the affirmative to negative and negative to affirmative.

Example: a. ndi mūraihi
b. ndirī mūraihi

1. mūrutani nī mwea
2. tūrf atumia akūrū
3. ndūrī mūici
4. ndi mūrutwo mūūgi
5. Kamau ti mūceke
6. mūtirī airīitu
7. muonjoria nī mūkenu mūno
8. ndirī mūthīini
9. wī Mūūgīkūyū
10. arutwo oogī nī aniini

DRILL 4

Answer the question in the affirmative.

Example: a. mūrutani mūraihi nī mwea?
b. īī mūrutani mūraihi nī mwea

1. mūtumia mūraihi nī mūkenu?
2. arutwo eega nī aathīki?
3. mūthuuri mūkūrū nī mūūgi?
4. mūirīitu mūthaka nī mwerū?
5. aanake anoru nī anene?
6. airīitu akuhi nī eega?
7. mūrutwo mūūgi nī mūirū?
8. mūndū mūkuhi nī mūkīigu?
9. arutani oogī nī eega?
10. mwanake mwaganu nī mūūru?

DRILL 5

Answer in the affirmative, emphasizing the adjective with mūno.

Example: a. mūrutani nī mūnoru?

b. ifi nī mūnoru mūno

1. Kamau nī mūūgī?
2. mūirifitu mweга nī mwerū?
3. mūthuari nī mūnene?
4. athiini nī aceke?
5. mwanake nī mweга?
6. arutwo nī aathiki?
7. mūtumia nī mūraihi?
8. mūrutani nī mūkuhi?
9. atumia atongu nī anoru?
10. Gathoni nī mūkenu?

DRILL 6

Answer the question in the negative, and replace the adjective with its opposite.

Example: a. Kamau nī mūraihi? b. saca ti mūraihi, nī mūkuhi

1. Waceera nī mūkiigu?
2. Kimani nī mūnoru?
3. Gitaū nī mwerū?
4. Njeeri nī mūnene?
5. Wangari nī mūūru?
6. Maina nī mūniini?
7. Gatheru nī mūcong'i?
8. Wambūi nī mūkuhi?
9. Kīnūthia nī mūkūrū?
10. Wacū nī mūniini?



UNIT 3.

A. In this unit we intend to leave the fascinating but relatively unrewarding world of the Equational Sentence and move to the verb. Now, as a glance at Essay 3 will tell you (unless your teacher would rather you didn't look into that yet), the Kikuyu verbal system is full of a number of very big and sometimes disturbing complexities. If you like verbs, you'll love Kikuyu - if you hate verbs, you are probably studying the wrong language altogether.

Of course we do not propose to throw the full burden of the verbal system on you at once. A step at a time. So for now, the Affirmative Present Continuous. This is relatively simple both in form and in meaning, but is a good and useful lead into more complicated items. Before we can tell you much about that, though, some generalities. You need the infinitive first.

When we learn a Kikuyu verb, we will normally learn the infinitive. This is the form a Kikuyu speaker will usually volunteer, it is useful in its own right, and it helps us predict what other forms of the verb will do. Have a small set of infinitives. We'll use these verbs in this unit:

kũôná

'see'

kũrũgá

'cook'

gẁy'ká	gẁdhòòmá
'do'	'read'
gẁdhíy	gẁw'ká
'go'	'come'
kẁíná	kẁhààtá
'sing, dance'	'sweep'
kẁbùndídhíà	kẁrýá
'teach'	'eat'
kẁnhùá	kẁrýídhíá
'drink'	'herd'
gẁtèngèrà	kẁàrìà
'run'	'speak, think'
kẁèndà	kẁàndýkà
'want, like, love'	'write'
kẁrýmà	gẁcòòkà
'cultivate, farm'	'come back'
kẁgèrìà	kẁgèídhíà
'try'	'greet'
gẁdhèkà	kẁròrà
'laugh (at)'	'look at'
kẁínggàtá	gẁdhààkà
'chase'	'play'
kẁy'hídhá	gẁy'tígyrà
'hide oneself'	'fear, be afraid'
kẁy'hídhá	gẁy'dhámbà
'learn'	'wash oneself'

If we examine these, we find that:

most end in -a

all begin with kw-, gw-, ku- or gu-.

No, you aren't going blind, we really did not include any infinitives starting with gu-. If you are that anxious, you could try gùdà 'bask'; but we will not be using it. The ending we don't have to worry about here, but the kw-/gw-/ku-/gu- we do. That is what is called an Infinitive Prefix. If you memorize infinitives, you need not worry too much about what controls its shape. But the rules you will find in Essay 1 under the headings of Vowel Coalescence and Dahl's Law. We would advise you to take the time to look up vowel coalescence. You'll need it soon.

All right, look again at those infinitives. Imagine that the infinitive prefix is not there. If you can't imagine, cover the first two letters with your thumb. Now notice. Some of these stems - the verb stem is what remains when the prefix is removed - have a high tone, on the second syllable usually. The others have no high tones. Don't let this shock you, but the first type of verb we are going to call High Tone Verbs. The others we will call Low Tone Verbs. The difference will be important for you to know, since most of the time the various forms of the verb have different tonal patterns for the two types.

But also, consider the last four verbs given. These are reflexive verbs, and include an object prefix which indicates that the subject does something to himself. We'll go into this in more detail much later. But unfortunately, we have to talk about these a little now, since they include some important verbs (like k̀ẁr̀r̀ú̀t̀à̀, which is included in the title of this part of the course). Of these, k̀ẁỳh̀í̀d̀h̀á̀ and g̀ẁỳt̀í̀g̀ỳr̀à̀ are High Tone Reflexive verbs, and the last two are Low Tone. Yes, we can hear the high tone too, but that belongs to the -y- prefix.

B. Look again at the stems. Notice that verbs can begin with almost any vowel or consonant, though some are more frequent than others. The exceptions are mb, nd, nj and ngg. If you think you've found a verb starting with one of these, try again and listen more carefully. There is no such animal.

Enough talk. Let's work with High Tone verbs first. Take a verb - k̀ẁr̀r̀ú̀g̀á̀ in the infinitive. This gives:

ný ndýráárùgá

'I am cooking'

Try another, g̀ẁd̀h̀ò̀d̀m̀á̀:

ný ndýrááadhòdámá

'I am reading'

Longer verbs have a similar pattern:

ný ndýráábùndídhíá

'I am teaching'

So do verbs starting with a vowel, though it may be harder to recognize, due to vowel coalescence. From kùòná we get:

ný ndýróóná

'I see'

To catch the pattern of length and tone, you will have to practice a lot of these. Make sure your teacher forces you to practice.

What we just gave you is only the First Person Singular.

Try the rest:

ný ndýráárùgá

'I am cooking'

ný ńráárùgá

'you are cooking'

Kàmáú ný áráárùgá

'Kamau is cooking'

ný tńráárùgá

'we are cooking'

ný mńráárùgá

'you are cooking'

áírýýtú ný máraárùgá

'the girls are cooking'

You will see that the tone pattern remains constant. All that changes is the subject prefix. A couple of these you may recognize. Compare wý, tńý, and mńý with ný ńráárùgá, ný tń-

ráárùgá, and ný m̄ráárùgá. These prefixes will appear again and again. Practice with a few more verbs, changing subjects.

Now for the Low Tone verbs. Here the pattern changes. If the Low Tone verb has a long vowel, the tone pattern is just like that on High Tone verbs:

ný ndýráádhaàká

'I am playing'

Other verbs, however, differ:

ný ndýrááryǎ

'I am cultivating'

ný ndýrááténgèrá

'I am running'

Again, Vowel Coalescence affects the tonal pattern:

ný ndýréénda

'I want'

Your teacher and the drills on tape will make you practice these things. The prefixes on these are the same as with other Present Continuous verbs:

ný ndýráádhékǎ

ný wráádhékǎ

ný áráádhékǎ

ný t̄ráádhékǎ

ný m̄ráádhékǎ

árút̄wó ný m̄aráádhékǎ

Sure, you can figure out what they mean. Now for those reflexive verbs. These have tonal patterns just exactly like what the Present Continuous of a non-reflexive verb would be:

ný ndýrééhídhá

'I am hiding'

ný ndýréérútã

'I am learning'

The -raa- prefix has duly combined with the -y- marker to give -ree-, but the tones are the same as in ný ndýráárùgá and ný ndýráádhékã, respectively. This, of course, is why we have to know when a verb is reflexive. In the infinitive, kùrútã is tonally the same as a High Tone verb like kùrágã 'kill'. But in the Present Continuous, kùrágã gives us ný ndýróórágá, with a tonal pattern clearly different from ný ndýréérútã. Clearly, kùrútã is still a Low Tone verb, even if it is reflexive with what sounds like a high tone in the infinitive.

NOW GO PRACTICE.

C. So you practiced. Good work. The Present Continuous is like the Present Continuous 'I am doing it' form of English. We use it to talk about activities which are actually in progress now. This is slightly different from English, where we can use 'I am reading' even if we are not reading at that moment.

In the sentence, we put the subject first, then the verb:

àdhúúrí ný mǎráínǎ

'the elders are dancing'

This is just like the English, except that if we make it a question, Kikuyu does not change the word order:

àdhúúrí ný mǎráínǎ?

'are the elders dancing?'

In English, if we have an object, it comes after the verb.

Same for Kikuyu:

ârûtǔò ný mǎráádhékà mǔrútànĩ

'the students are laughing at the teacher'

mǔrútání ný âróónǎ Kámǎú

'the teacher sees Kamau'

ný tǔráágèidhíá àdhúúrí

'we are greeting the elders'

The first of these examples shows that what takes an object in Kikuyu need not do so in English. The reverse, we will find, is also true. Oh, yes, you can have adjectives in here:

mǔdhúúrí mǔkǔrǔ ný áráínggátá mǔnáké mǔgánú

'the old man is chasing the naughty youth'

The adjective still comes after its noun, where it belongs. You can also put mǔnò after a verb (actually, at the end of the sentence) to emphasize it:

ný áráárià m̀wò

'he is talking very much'

ný áráábùndídhíá árut̀wò m̀wò

'he is really teaching the students'

The same thing goes for deemphasizing:

ný ndýráádhékà háníí

'I am laughing a little'

Just like with adjectives.

D. We assume, of course, that you are alert, intelligent people. Therefore, you are dying to ask us what the ny is doing on the front of all these verb forms. So glad you asked. That ny will be found on the front of most affirmative verb forms, most of the time. Don't try to translate it - you can't. But there are rules for when you use it and when you don't.

Rule- always use ny if there is no word in the sentence besides the verb. We have a lot of examples like this in the preceding pages.

Rule- never use ny if the verb is followed by a question word, such as atya 'how':

̀wréékà átyà?

'what are you doing?'

Rule- never use ny if there is another ny preceding it in the sentence, including nw 'who' which is a contraction of ny and w:

nŵŵ ŵrààrýmà?

'who is cultivating?'

ný Kámàú ŵràárymà

'Kamau is cultivating'

Rule- you can leave the ny off, if something else follows, and if you want to emphasize it:

ný ndýráádhékà Kámàú

'I am laughing at Kamau'

ndýrààdhékà Kámàú

'I am laughing at Kamau'

Clear? Never mind, it will sink in with practice. Right now, remember to leave ny out with who/what/where/why/how type questions; you're safe enough putting it in most other places.

E. Since the above discussion brought questions up, just a few words. Three types of question we need right now. Simple alternative (yes/no/maybe) questions:

àrùtŵò ný mārāāndýkà?

'are the students writing?'

All you do there is keep the words exactly the same as if it were a statement, and change the intonation. Simple.

Then there are questions like:

àtùmfià àkũhý mārēékà átyà?

'what are the short women doing now?'

In these, you put the question word after the verb, and drop the ny. Not too bad.

Finally, the who question. We have two whos, nww singular and ny a plural (to be used when you are sure more than one person was involved). To use these, we just put the 'who' in front of the verb. But, because it incorporates a ny, we have to drop the ny off the verb. And, in the singular, we have to change the a- prefix to w-. To answer these, we put ny in front of the subject, and again change a- to w-. So:

Wànjikw ný árààrùgá

'Wanjikū is cooking'

nwè wràárùgá?

'who is cooking?'

ný Wánjikw wràárùgá

'Wanjikū is cooking'

F. Enough of the Present Continuous for now. But we can't stop now. We went to the trouble of giving you the Infinitive, and carefully picked a set of verbs to use the infinitive with. So how do you use the Infinitive?

A big question. How do you use the English Infinitive? Well, a condensed version for now. Like the English one, it gets used a lot after other verbs:

ný ndýrééndà gwdhòòmá

'I want to read'

ný ndýréérútà gwdhòòmá

'I am learning to read'

ný ndýráágérìà gwdhòòmá

'I am trying to read'

ný ndýrééndà k'wèrìà gwdhòòmá

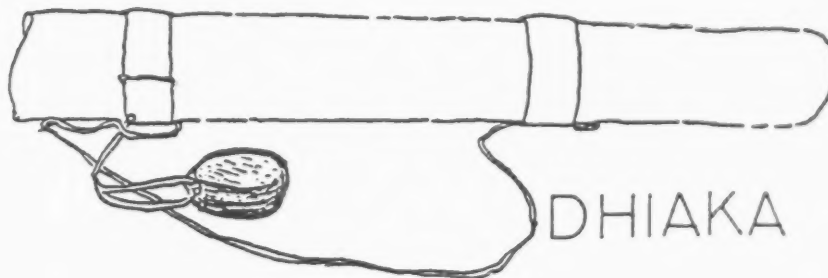
'I want to try to read'

Besides this, you can use the Infinitive in a most un-English way to emphasize the verb:

ný k'wùgá ndýráárùgà

'I am cooking'

This is done by putting the Infinitive between ny and the verb. It stresses, in the example, that I am cooking, not reading, singing, or chasing the students. This is fairly common as a response to wréékà átyà?. And that is quite enough of the verb for this unit.



MWGUY

Home Exercises

Unit 3

1. Given ten nouns and/or pronouns (or better pictures); prepare ten sentences describing actions and ten questions concerning the actions described. These may be used in class presentations with a question and answer session.
2. Prepare a brief skit involving a series of actions and a description of the actions as they are performed.
3. Prepare a presentation describing things you want to do, are learning to do, are trying to do. Do the same describing a friend or classmate, or yourself and a friend.

MAREEKA ATYA?



UNIT 3

DRILL 1

Change verbs given in the singular to the plural.

Example: a. nĩ ndĩraarutana Gĩkũyũ
b. nĩ tũraarutana Gĩkũyũ

1. nĩ araaria Gĩthũngũ
2. nĩ ũraahunjia
3. nĩ ndĩraaria na Mũthoni
4. nĩ araanyua
5. nĩ ndĩraandĩka wega
6. nĩ araateng'era
7. nĩ ũraathambĩra
8. nĩ ũraakuua Kamau
9. nĩ ndĩreenda kũina
10. nĩ araahũũra mwana



NY ARAAHWWRA
MBEMBE

NY MARAAHWWRA
MBEMBE



DRILL 2

Replace the infinitive with the present continuous.

Example: a. kūrīithia

b. nī ndīraarīithia

Low toned verbs with initial vowel

1. kwenda

2. kwendia

3. gwatia

4. kwenja

5. gūita

Low toned verbs with short vowels

1. kūrīma

2. kūhura

3. kūgana

4. kūmera

5. kūgeria

Low toned verbs with long vowels

1. gūcooka

2. kūrūūga

3. kūniina

4. kūnunga

5. gūthuura

CORO



KWHUUHA CORO

Low toned longer verbs

1. güteng'era
2. kwandika
3. kügariūra
4. kūingata
5. gūtitimūka

High toned verbs with initial vowel

1. kuona
2. gwīka
3. kuonia
4. guota
5. kwīra

High toned verbs with short vowels

1. kūruga
2. gūkena
3. gūthiī
4. gūkoma
5. gūtuma

High toned verbs with long vowels

1. gūthooma
2. gūtwara
3. kūhūūra
4. kūhaata
5. kūhinga

High toned longer verbs

1. kūnogoka
2. gūkengeeta
3. kūng'ūrika
4. gūthikirīria
5. kūririkana

Low toned reflexive verbs

1. gwīciiria
2. gwithamba
3. kwīrorera
4. kwīyenda
5. kwīyamba

High toned reflexive verbs

1. gwītīia
2. kwīhitha
3. gwītīgīra
4. kwīyona
5. kwīita

KYYRYU

GYTENE

KWRUGA



DRILL 3

Given a sentence with the present continuous verb, give the infinitive.

Example: a. mūthuuri mūraihi nī araarīma b. kūrīma

Low toned verbs

1. andū nī maraathaambīra
2. baaba nī araarīma
3. mwanake mūthaka nī areenda mūirīitu mwea
4. mūtumiia mūkūrū nī areendia
5. mūhunja mūkuū nī araariūka
6. baaba nī areethamba
7. taata nī araatheka Gathoni
8. mūirīitu nī araaceera
9. maitū nī araahuura
10. mūrutwo nī araandīka

High toned verbs

1. mwanake mūūgi nī araathooma
2. mwarimū nī araahūūra Mwangi
3. mūici nī araingīra
4. ithuī arutwo nī tūraathif
5. Kamau na ithe nī maraakena
6. arutwo ooru nī maraakoma
7. mūtumiia mūnoru nī araaruga
8. mūruti wīra nī araanogoka
9. mūici nī araathikīrīria
10. aciari nī maraang'ūrīka

DRILL 4

Answer in the affirmative, emphasizing the verb with the infinitive.

Example: a. mūthuuri mūraihi nī araarīma? b. īī nī kūrīma araarīma

Low toned verbs

1. andū nī maraathaambīra?
2. mūrīftu nī araaceera?
3. mwanake mūthaka nī areeciiria?
4. mwarimū mūūgī nī araagana?
5. maitū nī araahuura?
6. baaba nī araarīma?
7. mūhunja mūkuū nī araariūka?
8. taata nī araatheka?
9. mūtumia mūkūrū nī areendia?
10. arutwo nī maraathaaka?

High toned verbs

1. mūtumia mūnoru nī araaruga?
2. mūici nī araathikīrīria?
3. mūrutani nī araathooma?
4. atumia athaka nī maraakena?
5. ithuī arutwo nī tūraathiī?
6. mwanake mwathiki nī araariithīa?
7. aciari nī maraang'ūrīka?
8. mwarimū mūnoru nī araateng'era?
9. mūruti wīra nī araanogoka?
10. mūrutwo mwaganu nī araakoma?

DRILL 5

Respond to the statement by including yourself.

Example: a. arutwo nĩ maraathaaka
b. o na nĩ nĩ ndĩreenda gũthaaka

1. arũme nĩ maraina
2. Mũthoni na Kariũki nĩ maraaruga
3. aa baaba nĩ maraathĩnja
4. athuuri nĩ maraahocya
5. athũkũmi nĩ maraagoma
6. athoomi nĩ maraathooma
7. atongoria nĩ maraathaama
8. atumiia nĩ maraatuma
9. aanake nĩ maraaria
10. Kamau nĩ areethamba

Now include yourselves in the plural.

Example: a. Kamau nĩ araathooma
b. o na ithuĩ nĩ tũreenda gũthooma

1. Harũni nĩ araahunjia
2. Njeeri nĩ araathondekana
3. maitũ nĩ araaruga
4. guuka nĩ araakoma
5. Wairimũ nĩ araathooma
6. cũũcũ nĩ araathaaka
7. mũthamaki nĩ araarĩa
8. Mwangi nĩ araahuura
9. mwarimũ nĩ araathiĩ
10. mũrĩmi nĩ araagetha

DRILL 6

Answer the question using the name given on your worksheet.

Example: a. nūū ūraaruga?

b. nī Wanjikū ūraaruga

1. nī a maraathif?

ithuī

2. nūū ūraahanda?

Kamau

3. nī a maraariā?

oo

4. nūū ūraina?

Kamarū

5. nī a maraatheka?

inyuī

6. nūū ūraathooma?

nīī

7. nūū ūrooya?

we

8. nūū ūraanyua?

Kamau na Njeeri

9. nī a mareethamba?

oo

10. nūū ūraathambia indo?

Njeeri

11. nūū ūraariha?

we

12. nĩ a maraacaria?

inyuĩ

13. nũũ ũraathikĩrĩria?

Njoroge

14. nĩ a maraaciira?

athuuri

15. nĩ a maraaruga?

atumia

16. nũũ ũraaria?

baaba

17. nũũ ũraarira?

Cege

18. nũũ ũraacũnga?

mũrutwo

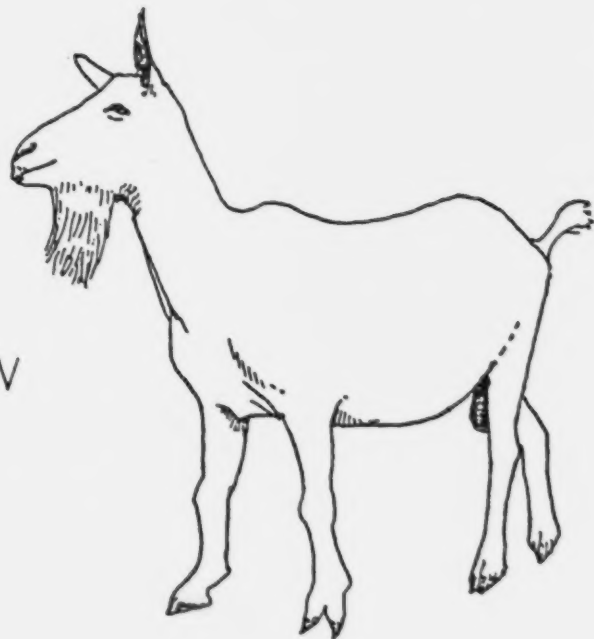
19. nũũ ũreendia?

Wanjirũ

20. nĩ a maraagũra?

arĩmi

MBWRI
TI MARIGW



DRILL 7

Answer the question using the verb given in your worksheet.

Example: a. Wanjikū areeka atīa?

b. nī araarīma

1. mwarimū areeka atīa?

kūrutana

2. inyuf na ithuf tūreeka atīa?

gūkena

3. inyuf na nīf tūreeka atīa?

gūthif

4. we nake mūreeka atīa?

gūteng'era

5. mūhunja areeka atīa?

kūhunja

6. Mwangi areeka atīa?

gūcūnga

7. Wanjirū areeka atīa?

gūkoma

8. mūrīithi areeka atīa?

kūrīithia

9. taata areeka atīa?

kūruḡa

10. Guuka areeka atīa?

gūciira

11. mūrīmi mūtongu areeka atīa?

gūkoma

12. Mūrīgī na Wairimū mareeka atīa?

kūrīa

13. ndīreeka atīa?

kūrīma

14. we ūreeka atīa?

kūina

15. ithuī tūreeka atīa?

kwīruta Gīkūyū

16. Mūthemba areeka atīa?

gwithamba

17. niī ndīreeka atīa?

kūnogoka

18. maitū areeka atīa?

kūhaata

19. mūici areeka atīa?

gūteng'era

20. Waciira areeka atīa?

kūnyua

NGGARY
YUMAGA

KWRAAYA



MAWYRA MAA MWCIIY



UNIT 4

A. It is usually advisable to concentrate on the present and ignore the past. This, however, is hardly advisable for students of a language which has one present tense and three distant pasts. In this unit we wish to introduce to you the Far Past. The name gives you an impression of remoteness, which need not be. One may use the Far Past (in fact must) to talk about what happened the day before yesterday (iyo). The other two pasts are for today and yesterday. But surely you wouldn't appreciate it if we spoke of the 'Day Before Yesterday Past'?

The Far Past is formed a little differently from the Present Continuous. Consider:

ný ndýrááhùwàrá m'wùtùó

'I am beating the student'

ný ndááhùwàríré m'wùtùó

'I beat the student'

ný ndýráárórà m'wùtànì

'I am looking at the teacher'

ný ndáárórìré m'wùtànì

'I looked at the teacher'

We have a different prefix, and a different suffix (Did you read Essay 3, on the verb?). The Present Continuous has a pattern:

(ny) S-raa-(O)-V-a

Tonally, the Present Continuous causes Single Raising of a following word (go read the tonal part of Essay 1 again). In those forms which end in a raising tone when no other word follows we find Single Lowering of the last syllable. The First Person Singular subject prefix is ndy-. If you read Essay 3 properly, you know we have to give you this information.

The Far Past has a different pattern:

(ny) S-aa-(0)-V-ire

The tonal behavior inside the stem is much like that of the Present Continuous. The prefix -aa- appears as high (and shows the same pattern of Vowel Coalescence as the vowel of -raa-). The stem of the verb varies - Low Tone verbs with short vowels appear as high followed by a lower tone on the suffix, long-vowelled Low Tone verbs and all High Tone verbs appear as a low followed by high. The last vowel of the verb is always high and is followed by Single Raising of the next word. The First Person Singular contracts with the prefix to give ndaa-. Have some examples contrasting Present Continuous with Far Past:

High Tone Verbs:

ný máraákúá

ný máákùiré

'die (gǝkúá)'

ný máraádhiý

ný máádhiiré

'go (gǝdhiý)'

ný mǎráárũgǎ	ný mǎárũgírě
'cook (kũrũgǎ)'	
ný mǎráádhòomǎ	ný mǎádhòomírě
'read (gũdhòomǎ)'	
ný mǎróónǎ	ný móónírě
'see (kuoma)'	
ný mǎrééhǐdhǎ	ný mééhǐdhírě
'hide (kũyǐhǐdhǎ)'	
ný mǎráákòrórá	ný mǎákòrórírě
'cough (gũkòrórà)'	
ný mǎráárǐrǐkǎnǎ	ný mǎárǐrǐkǎnírě
'remember (kũrǐrǐkana)'	
ný mǎráárũmýrýrǎ	ný mǎárũmýrýrírě
'follow (kũrũmýrýrà)'	

Low Tone Verbs:

ný mǎráárwǎ	ný mǎárwírě
'fight (kũrwǎ)'	
ný mǎráágédhǎ	ný mǎágédhírě
'harvest (kũhùrà)'	
ný mǎráácòòkǎ	ný mǎácòòkírě
'return (gũcòòkǎ)'	
ný mǎrééndǐǎ	ný mééndǐrírě
'sell (kũéndǐǎ)'	
ný mǎréégítǎ	ný méégítírě
'defend oneself (kũyégítǎ)'	

ný máraáténgèrá	ný mááténgèríré
'run (gwténgèrà)'	
ný máraácòòkèríá	ný máácòòkéíré
'answer (gwècòòkèríà)'	
ný máraádhídhímwká	ný máádhídhímwkéíré
'shudder (gwèdhídhímwká)'	

These examples should give some idea of the patterns involved. You will notice some strange things with the -ire suffix. The -ia ending found on many verbs shifts it to -irie, so that the -i- is moved, not lost. On the other hand, most verbs with stems of more than two syllables ending in -yr- or -er- will combine to give -yire or -eire. This does not happen with all such verbs, however. In the vocabularies we have given the -ire stem along with the infinitive for your convenience. There is no simple rule.

Now let us go through a full set of subjects with one verb (kwrùtá wýrà 'work').

ný ndáárútíré wýrà
ný wáárútíré wýrà
ný áárútíré wýrà
ný twáárútíré wýrà
ný mwáárútíré wýrà
ný máárútíré wýrà

B. Oh, you noticed that. You must know a bit of some other Bantu language if you're asking what Class wýrà belongs to. Well, yes, it is a noun. Class 3, as it happens.

But don't take it too literally. Here it is part of what we are calling a Phrasal Verb. These deserve a small discussion.

Look at English a second. We have nice simple verbs 'he ate', 'he sang', 'he died'. But we also have several kinds of two-word (or more complex) verbs. Some with prepositions: 'he passed out', 'he went on', 'he rang up'. Some with adjectives: 'he got wet', 'he went mad', 'he made good'. Some with nouns: 'he made waves', 'he toed the line', 'he ate crow'. And some with curious combinations: 'he went over big', 'he came in by', 'he put on the dog'. Fine, so you never heard of half of these - any of them? Tough. They are valid English. We know genuine first-language native speakers of English who use all of them. Notice. Each is made up of at least two parts, a verb and something else. Thus a phrase, thus 'Phrasal Verbs'. In each case the two parts interact to make a distinct meaning. You cannot usually get the meaning by putting the meanings of the parts together. Thus 'he ate potatoes' can be understood by knowing what is eating and the characteristics of the potato tuber. But try to understand 'he ate crow' in the same way.

In Kikuyu similar things happen. Consider the following:

gũdhĩy	gũdhĩy ná mbère
'go'	'continue'
kũrũtā	kũrũtā wýrā
'teach, take out'	'work'

kùúná	kùúná nggǔ
'break'	'gather firewood'
kʷándȳkà	kʷándȳkà wýrà
'write'	'hire'
gʷcòòkà	gʷcòòkà nà dhùùdhà
'come back'	'go backwards'
kʷìgúá	kʷìgúá guòyá
'hear'	'be afraid'
gʷkòmá	gʷkòmá tórò
'lie down'	'sleep'
kʷh̄w̄rà	kʷh̄w̄rà mʷbíírá
'beat'	'play ball'
kʷr̄ȳȳó	kʷr̄ȳȳó n̄y njóóh̄i
'be eaten'	'be intoxicated'
kʷnhúá	kʷnhúá dhìgàrà
'drink'	'smoke'
gʷìkàrà	gʷìkàrà dh̄y
'stay'	'sit down'
gʷtùá	gʷtùá mātá
'break off'	'spit'
gʷtùá	gʷtùá cíírá
'break off'	'decide'
gʷtùȳká	gʷtùȳká ndà
'become'	'be shocked'

There are many more. Most are simpler than the English

ones - nouns and prepositionoids, but rarely adjectives. Some are obvious enough if one slightly adjusts the English translation of the base verb. We translate k̀wìgúá as 'hear', but if we change that translation to 'sense' or 'perceive' then there is no difference between k̀wìgúá Kámáú 'to hear Kamau' and k̀wìgúá dhòní 'be ashamed'. In other cases there is a simple ambiguity. The verb k̀wìná alone means either 'sing' or 'dance', which is hardly surprising in a culture where the physical and vocal activities usually accompany each other. If we modify it to k̀wìná ndááci we get specifically 'dance'. Of course, in a few cases the connection of meaning is too distinct to worry about at all.

We will, as the course goes along, use a number of these Phrasal Verbs. They are not hard to operate. The main things to remember are that the verb portion behaves just like a regular verb, and that the few that take an object (or, if you prefer, another object besides the fixed part) put it between the two parts of the phrase:

m̀ònjòríá n̄y áándỳkírè Kámáú w̄yá

'the businessman hired Kamau'

m̀w̄rúti w̄yá n̄y ááh̄w̄rírè m̀w̄nèné r̄w̄h̄y

'the worker slapped the boss'

Watch out for some things which feel like objects but work differently:

àrùtùò ný máádhiiré ná mbèrè nà gùdhòomá

'the students went on (with) reading'

C. All this talk about verbs and the Far Past tense formation, and we forgot to mention the Equational Sentence. One more thing coming up that a mathematical equation can't do - at least not in the kind of math they taught us. When did you last hear an arithmetic teacher saying 'two plus two were three last week, but tomorrow they will be seven'? But in a language, where Equational Sentences are not meant to represent eternal truths, this is easy. Consider:

ààríimà òògý ný èègá

'smart teachers are good'

wý m̀wìrýýtù m̀wdhàkà

'thou art a beauteous maiden'

níy ndý m̀whùnjíá

'I am a preacher'

kàrìùkí ný m̀wòrũ

'Kariuki is fat'

In the Far Past these become:

ààríimà òògý mááry éégá

'the smart teachers were good'

wàry m̀wìrýýtù m̀wdhàkà

'you used to be a pretty girl'

níy ndààry m̀whùnjíá

'I was a preacher'

Kàrìw̃kí áár̃y m̃w̃nòr̃ú

'Kariūki was fat'

Notice that the unchanging Third Person ny of the Present Equation does change here.

The prefixes are exactly the same as those used in the Far Past of a regular verb (though ny is much less often used with past Equational Sentences). Notice that the r of -ry does not drop in the Far Past, though it may in the Present Affirmative.

The Negative Far Past Equational Sentence shows similar differences from the Present:

àl̃cí tí ádh̃ỹñí

'thieves are not poor'

t̃w̃tí̃r̃y á̃r̃ú̃t̃á̃ñí è̃è̃g̃à

'we are not good teachers'

m̃à̃l̃t̃w̃ tí m̃w̃k̃w̃r̃w̃

'Mother is not old'

ñd̃w̃r̃y m̃w̃c̃è̃k̃é m̃w̃ñò

'you aren't very thin'

These shift to the Far Past by replacing the unchanging Third Person ti with a verb with changing prefix, and we see the -a- prefix which is a very consistent mark of the Far Past:

àl̃cí m̃à̃t̃í̃á̃r̃y á̃dh̃ỹñí

'thieves were not poor'

twtíáry árutàni èègà

'we were not good teachers'

màitw ndááry mwkwrw

'Mother wasn't old'

ndwáry mwceké mwnò

'you were not very thin'

Remember, you can use the ny before the affirmative:

ny mááry árymì

'they were farmers'

But is never used in the negative:

màtíáry árymì

'they were not farmers'

D. Is for Demonstrative. The system of Demonstrative Pronouns in Kikuyu is slightly different from that we are used to in English. English has just two: 'this/these' and 'that/those'. The former for relatively near. The later for relatively far.

Kikuyu has three. One for 'near me', close to the person speaking:

mw dhùrì wýw

'this elder'

mw ící wýw

'this thief'

àtùmíà àyá

'these women'

àrùtòò àyá

'these students'

àrùtùò àyá

'these students'

Then there is one for 'near you' - a 'that' which is relatively close to the person addressed:

m̄w̄r̄m̄i w̄ció

'that farmer'

m̄w̄ar̄im̄w̄ w̄ció

'that teacher'

Ààḡȳk̄w̄ȳ w̄ àció

'those Kikuyu'

àtònggóríá áció

'those leaders'

And finally one for 'way over there' - another 'that', for things near neither speaker nor listener:

m̄w̄nd̄w̄ w̄r̄yá

'you person'

m̄w̄h̄un̄j̄iá w̄r̄yá

'that there preacher'

àrààtá áryá

'those friends'

àir̄f̄ȳt̄ù àryá

'those girls'

You will need a bit of practice in class to get this straight. Fortunately, the divisions are flexible, and one man's wȳw is another man's wrya.

These follow the noun, like most Kikuyu modifiers, and unlike English. They may be followed by adjectives:

m̄rūtānī ŵȳw̄ m̄wégā n̄ȳ árééndā k̄w̄ínw̄kà

'this good teacher wants to go home'

ādhūūrī áciò āk̄w̄r̄w̄ n̄ȳ m̄éécīrīrīé

'those old elders thought'

m̄tūmīā ŵr̄yā m̄wtónggū n̄ȳ m̄w̄nōrū

'that rich woman is fat'

Other orders are possible, but less frequent. Used after a noun and before an adjective, as in the last examples, these are almost definite articles - m̄wtumīa wr̄ya m̄wtonggu may be 'the rich woman' or 'that rich woman', but not usually 'a rich woman'. There is a tonal difference:

m̄wtūmīā ŵr̄yā m̄wtónggū

'that rich woman'

This implies physical presence, as contrasted with:

m̄wtūmīā ŵr̄yā m̄wtónggū

'the rich woman'

Tonally, you should notice that an adjective following a Demonstrative is subject to Block Raising:

m̄rūtānī m̄wégā

'good teacher'

m̄rūtānī ŵȳw̄ m̄wégā

'this good teacher'

m̄w̄ānāké m̄w̄āgānū

'mischievous young man'

m̀wànáké w̄ciò m̀wágànù

'that mischievous young man'

m̀wrỳmì m̀wdh̄ỳnì

'a poor farmer'

m̀wrỳmì w̄ryà m̀wdh̄ỳnì

'that poor farmer'

Remember, if you have two modifiers to a noun, the second gets Block Raising. The same applies to two adjectives:

m̀wdh̄ùrì M̀wgỳkw̄w̄

'a Kikuyu elder'

m̀wdh̄ùrì m̀wn̄n̄é M̀wgỳkw̄w̄

'a great Kikuyu elder'

We need to throw in one last thing here. Maybe it is not strictly a Demonstrative Pronoun, but it fits with them in meaning and in prefixes: English 'which', Kikuyu wrykw̄:

m̀wr̄t̄aní ááh̄w̄r̄iré m̀wr̄t̄w̄ó w̄rykw̄?

'which student did the teacher hit?'

n̄y m̀wr̄t̄ì w̄yà w̄rykw̄ w̄ók̄ir̄é?

'which worker is it that came?'

át̄um̄íà àrykw̄ ácék̄é?

'which women are thin?'

Note that the second of these operates very much like n̄w̄ w̄ók̄ir̄é 'who came'. Interrogative, preceded by ny, followed by a slightly modified verb.

Home Exercises

Unit 4

1. With another student prepare a series of ten questions and answers in which the question asks if an action is presently occurring (arutwo nĩ maraahũũra mũrutani?) and the answer states the action occurred before yesterday (arutwo nĩ maa-hũũrire mũrutani iyo.)
2. Prepare a series of ten statements describing what ten people were like in the past. (Mũthoni aarĩ mũnoru). Be ready to present these descriptions in class and be asked if the description also holds true for the present (Mũthoni nĩ mũnoru rĩu?) Your answer should be negative.
3. Prepare a series of ten questions of the form:

nĩ mũndũ ũrĩkũ wathiire ndũũnyũ?

The last word to mean 'to the market'; we'll cover this later - you should be happy we haven't put in 'little pig' for mũndũ. The prepared answers to the questions should, of course, follow the form:

nĩ mũndũ ũyũ wathiire ndũũnyũ.

nĩ mũndũ ũcio waikarire nyũmba-inĩ.

nĩ mũndũ ũrĩa warĩrire.

(we'll have to leave out 'all the way home' for now as well).

Unit 4

Drill 1

Replace the infinitive with the Far Past.

Example: a. kūrīithia
b. nī ndaariithirie

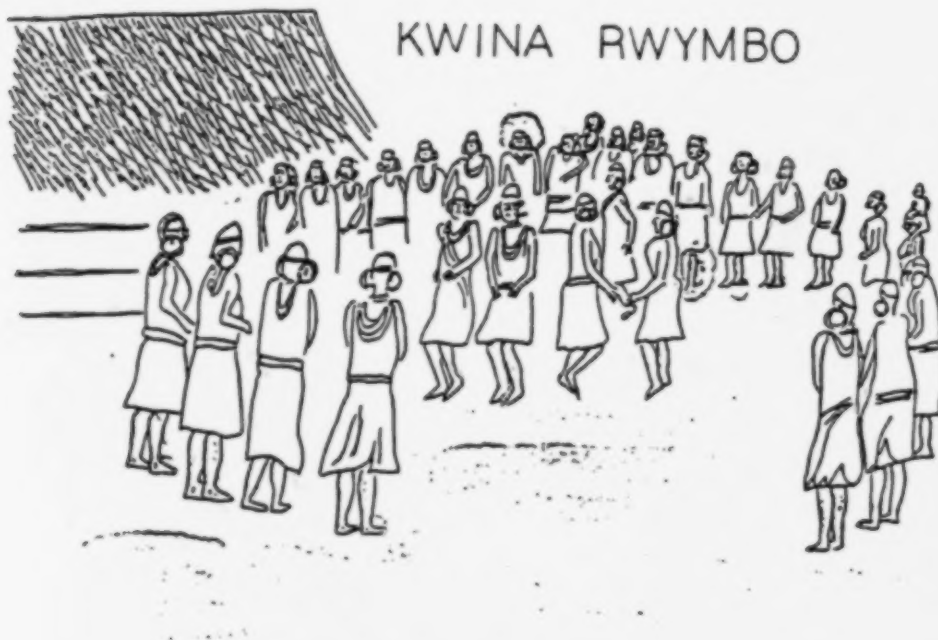
1. kwenda
2. kwendia
3. gwakia
4. kwenja
5. kūrīma
6. kūhura
7. gūcooka
8. kūrūūga
9. gūteng'era
10. kwandika
11. kuona
12. gwika
13. kūruga
14. gūkena
15. gūthooma
16. gūtwara
17. kūnogoka
18. gūkengeeta
19. gwīciiria
20. gwitīia

Drill 2

You will be given the Infinitive of a Phrasal Verb. Give the First Person singular of the Far Past.

Example: a. kūruta wīra
b. nī ndaarutire wīra

1. gūcookia ngaathī
2. gūturia ndu
3. kūhūūra baathī
4. kūringwo nī tha
5. kūigua ūūru
6. kuuga ūhoro
7. kuoya magūrū
8. gūtema ihenya
9. kūnyua mbakī
10. kūhūūra mbica



Drill 3

Given a noun and adjective, insert the demonstrative given on your worksheet.

Example: a. mūirīitu mwīthī
b. mūirīitu ūyū mwīthī

1. mūndū mūkuhī

ūcio

2. atumīa araihu

acio

3. athuuri eega

aya

4. mwana mūkenu

ūria

5. mwanake mūthaka

ūria

6. airīitu aathīki

aria

7. mūrutani mūceke

ūria

8. mūruti wīra mūkūrū

ūyū

9. mūrīmi mūthīini

ūcio

10. aturi anene

aria

Drill 4

Change the sentence to the Far Past.

Example: a. nĩ tũraandĩka
b. nĩ twaandĩkire

1. Gathĩĩna nĩ mũrutani
2. nyina nĩ araarĩma
3. nyina na ithe nĩ arutani
4. Kamau na Cege nĩ maraatheka
5. nĩĩ na Waithĩra nĩ tũraathooma
6. Mũkũrũ nĩ araarĩithia
7. maama na taata nĩ maraaria
8. Njoroge nĩ mũthũngũ
9. mũrutani nĩ araarutana
10. mũthũngũ nĩ araagũra indo
11. mwanake na mũirĩĩtu nĩ maraanyua
12. tũirĩĩtu na tũhĩĩ nĩ tũraateng'era
13. nyina nĩ ndagĩtaarĩ
14. Wairimũ na Cege nĩ maraageithania
15. aanake nĩ maraaka nyũmba
16. maama na taata nĩ maraahaata
17. Nyookabi nĩ areethamba
18. Kamau na Jim nĩ maraakinya
19. mũrĩithi nĩ tayaarĩ
20. athuuri nĩ maraanyua njoochi

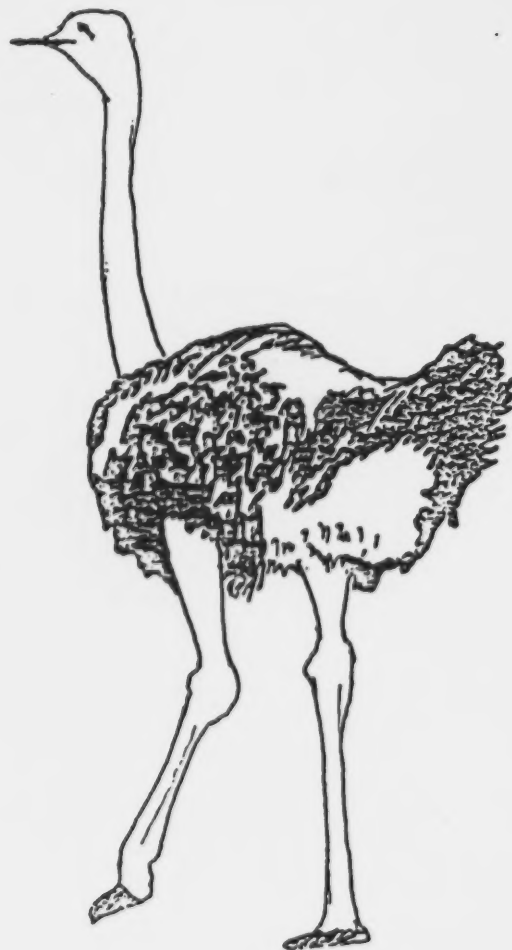
Drill 5

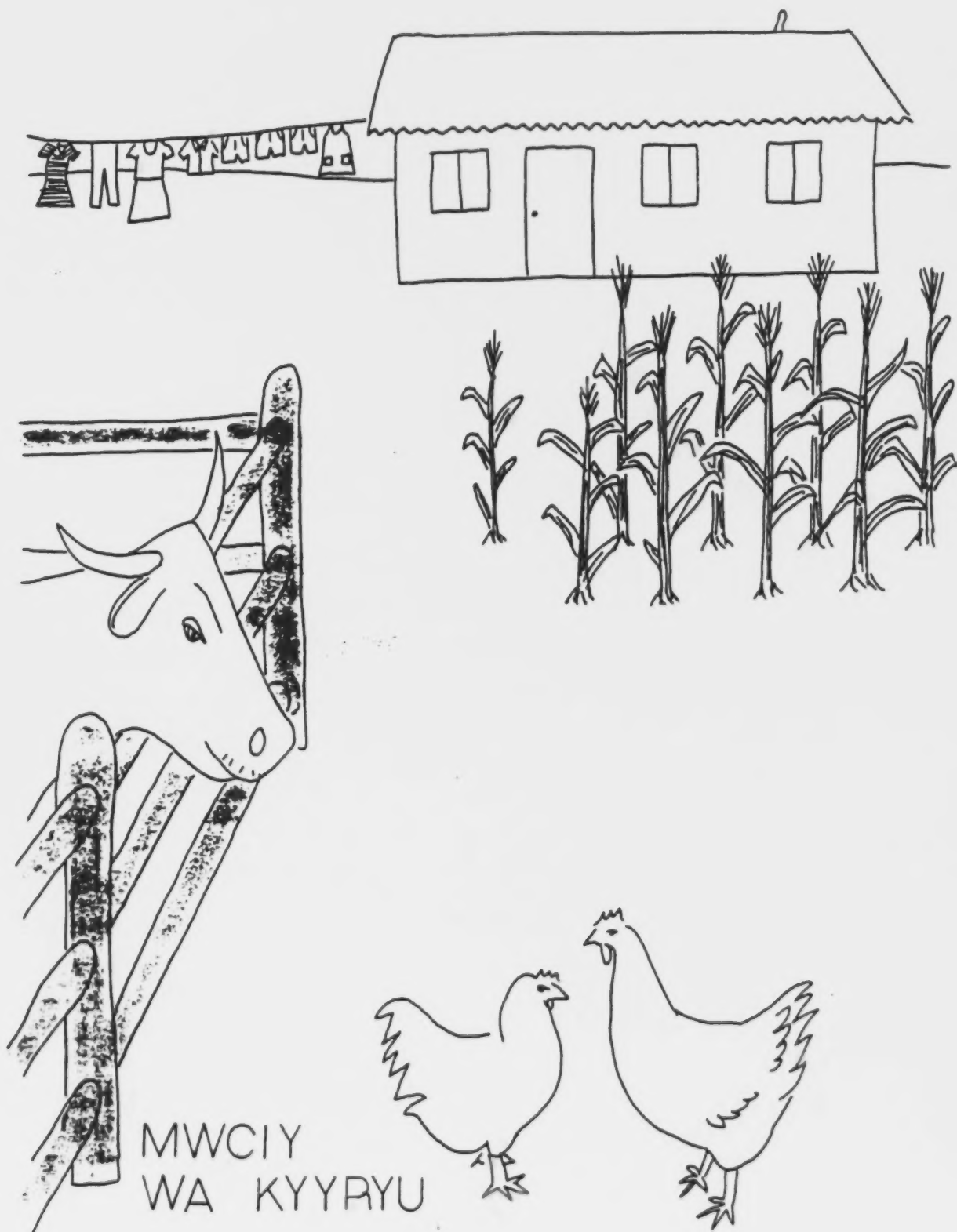
Answer in the negative, replacing the adjective with its opposite.

Example: a. mūthuari ūcio nī mūtongu?
b. aaca, mūthuari ūyū nī mūthīni.

1. mwanake ūyū nī mūniini?
2. athuari aya nī athaka?
3. mūrīmi ūcio nī mūūru?
4. mūrutani ūria nī mūkuhi?
5. atumiia aya nī akūrū?
6. mūici ūyū nī mūnoru?
7. mūrīithi ūria nī mūnene?
8. ndagītaari ūyū nī mwea?
9. andū aya nī eerū?
10. mūndū ūyū nī mwīthi?

KYYRORERWA
GYAKWA KYRY
KYBUTYYTI:
NHAGA





UNIT 5

A. Allow us to introduce to you a few more nouns.

There should be no objection to our augmenting your vocabulary, surely. Up to now we have been dealing with nothing whatever but human beings - and a limited set of human beings at that. The nouns you will meet in this unit will give a few more human beings, but, even better, will give you animals, food, drink, furniture. Not an infinite variety, but a good hefty chunk.

There is only one little problem. We'll come to that soon. Let's stop and consider singulars and plurals first. We have been dealing with nouns like these:

m̃hiki	ahiki
'bride'	
idhè	māidhè
'father'	
ndèrèbá	màtèrèbá
'driver'	
māāmā	āāmā
'uncle'	

Some with singular prefix mw- and plural a-. Some with no singular prefix and plural ma-. Some with prefix N- and plural ma-. And some with no prefix and aa-. There are other combinations.

We also have nouns with other patterns:

m̄wāná	ciāná
'child'	
hitì	hitì
'hyena'	
mbùrí	mbùrí
'goat'	
nhũmbà	nhũmbà
'house'	
ndũũnhũ	ndũũnhũ
'market'	
mèèdhà	mèèdhà
'table'	
dhābūrīá	dhābūrīá
'metal pot'	
mbèmbé	mbèmbé
'corn'	
nháányà	nháányà
'tomato'	

Two patterns are visible here - one noun (only one in standard Kikuyu, though related languages have more of this type) with singular m̄w- and plural ci-. And a lot of nouns with identical singular and plural. Don't look like that. A language can have nouns with identical singular and plural. If it is not allowed, you will have to do something about 'sheep'. It is perfectly possible for this to work. The con-

text almost always makes it clear if it is singular or plural. If it is not clear, it can't be that important or the person talking would have tried to do it another way.

Here, too, we meet nouns which normally have only singular or only plural. Most of them only plural:

_____	ĩrĩó
'food'	
njòòhĩ	_____
'beer'	
_____	nhâmâ
'meat'	
_____	mbèècâ
'money'	
_____	thônĩ
'modesty, shame'	

We have already met some nouns which are almost always used in the singular only, like măĩtũ 'my mother'. Of course most of these nouns can be used in another form if one really needs them. Languages do what their owners tell them. But just as you don't often use 'moneys' in English, so you don't usually talk about just one mbèècâ in Kikuyu. Who wants just one money anyway? We want plenty - look at what you paid for this. You can if you want; for example, nhâmâ means 'a piece of meat' if you use it in the singular. But statistically it is rare.

B. But how do these new nouns differ from the ones we already have, aside from some differences in the prefix and plural formation? Of course - they differ in concord. Go back and re-read Essay 2.

The nouns you had first belonged to Classes 1 and 2. Class 1 in the singular, and Class 2 for the plural. As Essay 2 will tell you, this is where a lot of the human beings go. We are now giving you Class 9 and 10. Class 10 is plural and Class 9 is singular. Pretty well all Class 9 nouns have their plurals in Class 10, and you can almost always tell a Class 9 noun from the fact that singular and plural sound the same. Not all Class 10 nouns have Class 9 singulars, though. The noun m̀wàná/c̀làná 'child' is Class 1 in the singular and Class 10 in the plural.

Now concord, as we may have pointed out, involves agreement. We have already seen this in pairs of examples like:

m̀wìcì ʔrýá m̀wágànù ný ááìlìré mbéécà

'that naughty thief stole the money'

àìcì áryá áágànù ný mááìlìré mbéécà

'those naughty thieves stole the money'

And, as Essay 2 will confirm, differences in class mean necessarily differences in concord. So we are not surprised to find Class 9 and Class 10 sentences having totally different sets of prefixes:

ngɛyà ʔrýá njágànù ný yáìlìré mbéécà

'that naughty poor man stole the money'

ciàná íríá njágànù ný ciáìiré mbéécà

'those naughty children stole the money'

Let us look at details: The Adjective first. The Adjective does not differentiate between Class 9 and 10 any more than the Class 9 noun does. The prefix used is N-. This has some nasty effects; we recommend you leaf through the Nasal Assimilation section of Essay 1. We get:

íríó njègà

'good food'

nhâm^é nènè

'big animal(s)'

ciàná nórù

'fat children'

ngg^{yà} ngénì

'strange poor person(s)'

ngòmbè nggù^é

'dead cow(s)'

We will spare you more. Work through the list of adjectives you know with the Nasal Assimilation rules and you'll figure it out. It will stick in the mind better than if we list everything.

For the Demonstratives:

hítí ònó

hítí ícì

'this/these hyena(s)'

mbùrí òyó

mbùrí ícìó

'that/those goat(s)'

nhwnggwè ỳrýá

nhwnggwè íríá

'that/those clay pot(s)'

These you will just have to memorize; the shapes do not predict very well. The difference between yvo and yrya, icio and iria, is the same as that we talked about between wcio and wrya for Class 1. At least the system does not change itself just because the class changes. You will probably now get your teacher to put you through a lot of drilling with Class 9 and 10 nouns followed by Demonstratives.

My, what a fast Demonstrative drill. Not least, the verb. The Class 9 subject prefix is a simple y-. This should remind you of the prefix on the Demonstrative. Good. So:

nhònl ỳrýá ndúúně ný ỳrááryá mbembé

'that red bird is eating the corn'

ngòmbè nggà ný yáciàríré njáw njírú

'the cow had a black calf'

mèèdhá ỳnò ný njàríy

'this table is wide'

nggùùw néné ỳáry hùwtú

'the big hippopotamus was hungry'

See? The verb has y- as its prefix. The ny of the Equational Sentence, of course does not change as long as we are discussing the Third Person.

In Class 10, the prefix varies a bit on the verb. It is i- before a consonant, ci- before a vowel:

ciàná ici ný íráándyká

'these children are writing'

hítí ný ciáryîré njógù nggùw

'the hyenas ate the dead elephant'

dhènggé iciò ný njèrw

'those he-goats are white'

nhámá ciáry njórù

'the meat was rotten'

Again, ny will not change. Note that there is an easy way to remember these Class 10 prefixes. The form for 'those' is ici which contains both prefixes with the i- appearing before a consonant. We think that this is a very ici way to remember.

C. That is not enough new concord stuff, though. These are the Object Prefixes and they go in the verb. Now, we have already seen Subject Prefixes on the verb. So if they are used to match the subject, Object Prefixes must be used for the object. So they are.

Let us start by looking at the Object Prefixes for Classes 1, 2, 9 and 10 (since these are the classes we have so far).

ný árááhùwèrá mwàná

'she is beating the child'

ný áráámùhùwèrá

'she is beating him'

ný árááhùwèrá ádhúúrí

'she is beating the elders'

ný áráámàhùwèrá

'she is beating them'

ný árááhùwèrá ngòmbè

'she is beating the cow'

ný áráámýhùwèrá

'she is beating it'

ný árááhùwèrá cìàná

'she is beating the children'

ný áráácìhùwèrá

'she is beating them'

From this, we get to see what the Object Prefixes look like.

Class 1 is -mw-. Looks like the Adjective Prefix, doesn't it? Class 2 has -ma-, just like the Subject Prefix. Class 9 has -my-, which doesn't help much. Class 10 is -ci-. In most of modern Kikuyu, this does not appear as -i-, though it used to before a consonant.

Notice that the Object Prefix will often make a difference to the tone of the verb. The Class 1 and 9 forms are followed by a low tone, while Classes 2 and 9 are followed by high. Try these:

ný áráámùdhèkǎ

'he is laughing at her'

ný áráámwtígá

'he is leaving her'

ný áráámádhéká

'he is laughing at them'

ný áráámátííá

'he is leaving them'

ný áráámýgwrá

'he is buying it'

ný áráámýrúgá

'he is cooking it'

ný áráácígwrá

'he is buying them'

ný áráácírúgá

'he is cooking them'

Practice with these and others will help fix the tonal patterns. The patterns with the Far Past work similarly:

ný áámýgwríré

'he bought it'

ný áámýrúgíré

'he cooked it'

ný áácígwríré

'he bought them'

ný áácírúgíré

'he cooked them'

At last, the rest of the Object Prefixes (at least, the last we'll see for this unit). First and Second Person.

ný ááŋgèìdhíríé

'he greeted me'

ný áákŵgèìdhíríé

'he greeted you'

ný áátŵgèìdhíríé

'he greeted us'

ný áámŵgèìdhíríé

'he greeted you'

First Person singular is -N-. It works just like the Class 9 and 10 Adjective Prefix, which means you get lots of Nasal Assimilation practice in this unit. Second Person singular is -kw-. First Person plural is -tw-, Second Person plural -mw-, which means these two are just like the Subject Prefixes, which makes it easy to remember. Watch the tone on the two -mw- prefixes. This is the only way to tell them apart.

Four more points before we turn you loose on these. Never put anything between the Object Prefix and the stem of the verb. Only one Object Prefix at a time; you can't do 'I gave you it' in Kikuyu - has to be 'I gave you':

ný ndáákŵhèiré

You use Object Prefixes any time English uses a verb with a pronoun as its object. Any form of the verb can take an Object Prefix:

ný ndýrééndà gŵkŵhě

'I want to give (it) to you'

D. We now need to learn how to have things. Kikuyu does not have a verb 'to have'. Instead we use what translates literally as 'be with'. The First and Second Person forms look like the Equational Sentence followed by na:

ndy̐ nã ngòmbè

'I have a cow'

wy̐ nã ngòmbè

'you have a cow'

tvy̐ nã ngòmbè

'we have a cow'

mvy̐ nã ngòmbè

'you have a cow'

ndàâr̥y̐ nã ngòmbè

'I had a cow'

wâr̥y̐ nã ngòmbè

'you had a cow'

twâr̥y̐ nã ngòmbè

'we had a cow'

mwâr̥y̐ nã ngòmbè

'you had a cow'

In the Third Person, though, we do not use ny. After all, this is not an Equational Sentence. It is not true that an elder is the same thing as a cow. Ownership is not equivalence:

m̀w̃dhù̀rì éé nà ngòmbè

'the elder has a cow'

àdhù̀rì méé nà ngòmbè

'the elders have a cow'

mb̀w̃rí ýý nà mbèmbé

'the goat has corn'

mb̀w̃rí cíy nà mbèmbé

'the goats have corn'

m̀w̃dhù̀rì ááry ná ngòmbè

'the elder had a cow'

àdhù̀rì mááry ná ngòmbè

'the elders had cows'

mb̀w̃rí ýáry ná mbèmbé

'the goat had corn'

mb̀w̃rí cíáry ná mbèmbé

'the goats had corn'

Note that we are using the regular Subject Prefixes throughout. You can occasionally leave the na out if it is clear what you mean:

m̀w̃dhù̀rì w̃ciò ááry mbéécà

'that elder had money'

No one would believe we were claiming the elder was the same as money. So it is not an Equational Sentence, it is Possession.

Now it is time for our tired old Possession joke. Any

teacher longer than two years in the business uses tired old jokes, over and over. Some start earlier than that. So. Tired Possession joke. Some of us have it and some of us don't have it. But how do you 'have it'? You can't use the Object Prefix. The verbal portion of the Kikuyu 'have' is the stem -(r)y. This is intransitive and can never take objects.

The secret (no secret if you know another Bantu language) is to place a pronominal form after na, as the object of the prepositional portion of 'have'. The forms used are:

nâkê

'with him (Class 1)'

nâô

'with them (Class 2)'

nâyô

'with it (Class 9)'

nâciô

'with them (Class 10)'

Thus one can say such things as

ÿÿ, ndÿ nâyô

'yes, I have it'

There is a slight difference between these and Object Prefixes (besides position and shape). You can leave an object off of a verb and say 'I am eating' instead of 'I am eating it', in Kikuyu. But na must always be followed, either by a noun or by a pronoun. It cannot stand alone.

The Kikuyu 'have' allows us to do another un-English

thing. It provides adjective substitutes:

éé nà hínhá

'he is strong'

ngguó ícì íí gòrò

'these cloths are expensive'

There is a fairly large set of nouns used almost exclusively in such constructions. The na is even more optional than usual here. This supplies a large number of meanings for which no adjective is available.



NGGUUW

Home Exercises

Unit 5

1. Prepare ten sentences using Class 9 and 10 nouns, demonstratives and opposite adjectives:

ng'ombe irfa nĩ njirũ, ti njerũ.

Be prepared to ask and answer questions based on your sentences.

2. Prepare twelve sentences (four Present Continuous, four Far Past, four Far Past Equational) using Class 9 and 10 subjects and verbs listed on the first two pages of the unit.
3. Prepare sentences using each of the singular nouns on the first two pages. These sentences should also each include an adjective and a demonstrative. In class your classmates will be asked to make these plural.
4. Prepare a ten line (minimum) dialogue in which one speaker asks questions: (mũrutani nĩ araahũũra mũrutwo?) and the other answers using object prefixes (ĩĩ, nĩ araamũhũũra.)
5. Prepare ten sentences describing things someone has. (ndĩ na ng'ombe). After presentation in class, questions will be asked based on the sentences (wĩ na ng'ombe?) and the response will include a pronominal form after 'na' (ndĩ nayo).

Unit 5

Drill 1

You will be given an Equational Sentence with mwana and an adjective. Change the sentence to the plural.

Example: a. mwana nĩ mweга
b. ciana nĩ njega

1. mwana nĩ mũhũũtu
2. mwana ti mweга
3. mwana nĩ mũceke
4. mwana nĩ mwerũ
5. mwana nĩ mũthaka
6. mwana nĩ mũtungu
7. mwana nĩ mũhĩnju
8. mwana nĩ mũcong'i
9. mwana nĩ mũkĩĩgu
10. mwana nĩ mũũgĩ
11. mwana nĩ mũniini
12. mwana nĩ mũnogu
13. mwana nĩ mũgemu
14. mwana nĩ mũrwaru
15. mwana nĩ mũkenu
16. mwana nĩ mũrongo
17. mwana ti mũkarĩ
18. mwana nĩ mũtheru
19. mwana nĩ mwĩthĩ
20. mwana nĩ mwende

Drill 2

You will hear the infinitive of a verb. Give the present tense with the First Person singular object.

Example: a. kuona
b. nī maraanyona

1. gūthambia
2. gūkīra
3. kūigua
4. kūhūūra
5. kūraakaria
6. gūlita
7. kūrūma
8. gūcuuka
9. kwīra
10. kūbaara
11. gūteithia
12. kūhe
13. kwandīka
14. kūgemia
15. kwenda
16. kūgeithia
17. kuoya
18. kūmena
19. gūkenia
20. kūhonokia

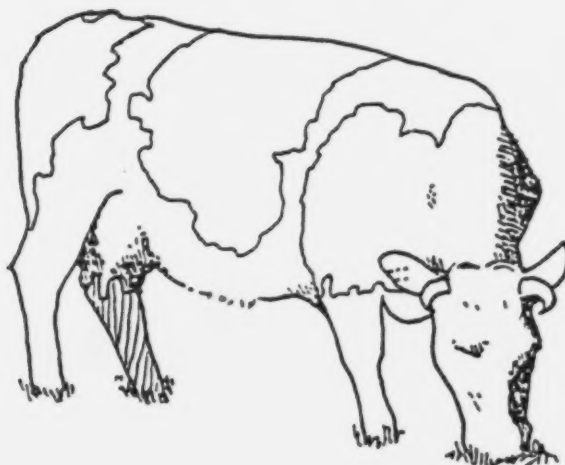
Drill 3

Change all singulars to plural, all plurals to singular.

Example: a. ng'ombe iria nene ni yaanirie mütumiia.

b. ng'ombe iria nene ni cianirie atumiia.

1. mündü ūria mūraaya ni aahūŕire ithe
2. eetikia eega Wairimū na Juma ni maagūŕire ng'unda
3. mwarimū ūria mūūru ni aaire mbuku
4. ng'ombe nduune ni yeendirio ni guuka
5. athuuri aria aaganu ni maahūŕire ciana
6. mūici ūria mūūgi ni eendire mbūri
7. ciana iria njathiki ni ciarīithirie ng'onda
8. mbūri iria hīnju ni yathūūkirie mbembe
9. atumiia aria akūrū ni maarīire ngūkū
10. ndūrūme iria njirū ni ciarūmīŕire ciana



NGOMBE

YWWY MWKAMI

Drill 4

Given a sentence in the Present, change it to Far Past, and vice versa.

Example: a. ciana icio nĩ ciariĩre irio njega
b. ciana icio nĩ iraaĩra irio njega

1. mũthuri mũkũrũ ee na ciana nyingĩ
2. mũĩĩĩtu mũthaka nĩ eendire mwanake ũĩa
3. hiti ciarĩ ngoroku
4. mũĩĩmi mwea nĩ araakũria irio iria
5. ng'ombe Ino nĩ noru
6. athuri nĩ maathĩnjire ndũrũme
7. mũtumiĩa mwerũ nĩ araahanda mbembe
8. cũũcũ nĩ aathiire giathiĩ
9. atumiĩa acio mee na ngũkũ nene
10. mũhunjia ũĩa nĩ mũũru mũno
11. ciana ndwaru nĩ njeke
12. mũrutani ũcio aarĩ na arutwo oogĩ
13. ngĩa nĩ iraakena
14. andũ acio mareeka atĩa?
15. nũũ wĩ na mwana?
16. arutwo nĩ moonire mũũthigari mũkuhiĩ
17. nĩ a mookire gũthooma?
18. mũthũkũmi mũnogu nĩ araanyua njoohi
19. Kamau nĩ mũĩci
20. ng'ombe icio ii na nda

Drill 5

Answer the questions in the Affirmative, substituting an object prefix for the object in question.

Example: a. nĩ ũroona hiti irĩa?
b. II, nĩ ndĩraamĩona

1. nĩ ũraaheana mbeeca icĩo?
2. nĩ maaguĩmire ngarĩ irĩa?
3. nĩ tũraarĩithia ngũrũe?
4. ngitĩ nĩ iraarũmĩrĩria maama?
5. nĩ maraaria irio iria?
6. nĩ twahaicire mbarathi iria njega?
7. nĩ araathambia mwana ũria?
8. Kamau na Njoroge nĩ moohire ng'ombe?
9. nĩ mũraigua mbura iyo?
10. nĩ maraahũũra mwana ũria?
11. Njeeri nĩ araahe ngũkũ irio?
12. nĩ wanyĩitire nyoni irĩa?
13. nĩ ndĩreendia mbũri noru?
14. nĩ mwaakire nyũmba ici?
15. maitu nĩ araaruga nyama iria?
16. nĩ mũraanyũithia indo?
17. arutwo nĩ maraaraakaria mũrutani?
18. aa Wanjirũ nĩ moimagaririe ng'ombe?
19. nĩ tũraageithia athuuri arĩa?
20. njogu irĩa nene nĩ yoragire aguĩmi?



NHWMBA
DHYINY

Unit 6

A. We began the last unit with a new pair of classes. We hope you won't feel overloaded if we do the same this time. Let us introduce Classes 7 and 10. Yes, that is right. The plural of Class 7 is the same as far as concord goes as that of Class 9. So let's start with the plurals. These have either i- or ci- for a prefix on the noun. That's right, like irĩó and ciàná. The i- is used (as in the Class 10 concords) before consonants, the ci- before vowels.

cìwrà ícǐ

'these frogs'

cìwǎhì njègà

'good games'

cìymbù ný írááryà ngǐ

'the chameleons are eating flies'

ìngàngí ný írééndà kǔndyá

'the crocodiles want to eat me'

ítý nènè

'big chairs'

ìndò ícǐó

'those things'

As you can see, normal Class 10 concords. The singular nouns, in Class 7, have a prefix ky-. This is subject to the basic rules seen in the morphophonemic section of Essay 1.

The k/g alternation - Dahl's Law - will probably bother you most, but practice - you'll become used to it. All of the concords of Class 7 are also ky-, which makes it about the easiest to use of the popular Kikuyu classes:

kyũrà gýký

'this frog'

gýũdhĩ kýègà

'a good game'

kýymbù ný kýrááryà ngĩ

'the chameleon is eating a fly'

kýngàngĩ ný kýrééndà kũndyá

'a crocodile wants to eat me'

gýtý kýnèné

'a big chair'

kýndũ kýú

'that thing'

For details of the concords, consult Essay Two - or, better, ask your teacher - there are not that many concords available yet.

B. Since this is so easy a class, with practically nothing to learn but vocabulary we have to do something else. How about some more concord, since we just said there was so little yet? Let's take the Possessive.

We already learned to handle éé nà mbũrí. That is one

side of possession. The other is the Possessive. Simplest, when a noun is the possessor. In English, we take the owner, follow it with 's, and put it on the thing owned. This in effect turns the possessor into an adjective, modifying the item possessed. But in Kikuyu, we know, modifiers come after what they modify. So we still put a piece between property and owner, but the order is different:

gýtý kŷá mŵárimŵ

'the teacher's chair'

Here mŵárimŵ corresponds to 'teacher', gýtý to 'chair', and kŷá to 's. The order will be a little simpler to remember if you think in terms of the alternative way of handling possession in English - 'the chair of the teacher'. This is less common in English, but more like Kikuyu.

There is another catch, though. Remember, in Kikuyu almost everything shows concord. So, don't be surprised at:

mŵrààtá wá mŵárimŵ

'the teacher's friend'

àrùtŵò áá mŵárimŵ

'the teacher's students'

gýtý kŷá mŵárimŵ

'the teacher's chair'

mèèdhà yà mŵárimŵ

'the teacher's desk'

ìrìó cía m'wárim'w

'the teacher's food'

Somehow, we slipped in samples of all the classes you have so far; try to identify them. Hint - they are in proper numerical order. Notice that in all but Class 1 and 9 the Possessive marker is causing Single Raising of the owner.

The Possessive marker is not affected by the identity of the owner:

gýtý k'ya m'wdhùrì

'the elder's chair'

gýtý k'ya ádh'yínì

'the poor people's chair'

gýtý g'ya gýtòngà

'the rich man's chair'

gýtý k'ya ndìg'wà

'the widow's chair'

gýtý g'ya c'ianá

'the children's chair'

There is no change in concord marking on the Possessive marker just because the owner changes. The alternation of k'ya and g'ya you see is just Dahl's Law again, the effect of the consonant following the marker changing it from k to g. Classes whose Possessive prefix does not have k show no such change. Remember that the Possessive marker is unstressed, and is treated as part of the word that follows for morphophonemic

purposes.

C. As in English, the pronouns have very special Possessives. As some of them don't look much like the Independent Pronouns, we will demonstrate them:

ný mbwrí yákwá

'it is my goat'

ngòmbè yàkù ný nórũ

'your cow is fat'

tí nggúkw yákè

'it is not his chicken'

gytònggà ný gykèèndià nhúmbà yákyó

'the rich man will sell his house'

ngòmbè ýý nà njàw yàyó

'the cow has its calf'

ngòmbè njègá tí ífítw

'the good cow is not ours'

ný ákààgwàrà nhúmbà yánhũ

'he will buy your house'

ný ngómbè yàó

'it is their cow'

ciàná íí nà nggúkw yáció

'the children have their chicken'

Notice that the Possessive has two ends. The front end agrees with the noun owned, the tail agrees with the owner,

which is why there are special forms for 'children', 'rich man', and 'cow'. If you know Swahili, this is a new departure. Fortunately, the forms are very easy - simply the Independent Pronoun as attached to na, put on after the Possessive marker. So,

ndȳ nàcìó

'I have them (10)'

ngòmbè cìàcìó

'their (10) cows'

You'll find the Possessive marker handling English adjectives a lot easier. Remember, it is a way to turn a noun into a modifier. Even some non-adjectives need it:

gýt̃ kýá mwt̃

'a wooden chair'

nhāmà cìà ngómbè

'beef'

m̃w̃r̃ wà m̃l̃t̃

'my brother'

That last bit raises an issue - names of relatives generally behave strangely with Possessives. The fact is, many, like

bāābā

'my father'

dhòògúó

'your father'

ìdhè

'his father'

have the singular Possessives built into them. In some cases, there are suffixes which closely resemble the end of the Possessive Pronoun:

m̀w̃dhòníwá

'my mother-in-law'

m̀w̃dhònígúó

'your mother-in-law'

m̀w̃dhòníwé

'his mother-in-law'

Because of several complications of shape, we advise you to learn each of these as a separate item. Note that, as long as it is not a simple singular Possessive Pronoun, one can use Possessives with these:

ìdhè wá Kàmàù

'Kamau's father'

D. We've decided you are ready for numerals. Lucky you. We'll try to keep it simple. For 'one', of course, we are mostly using the singular:

m̀w̃dhùùrì w̃m̃wé

'one elder'

k̀yngàngí k̀ým̃wé

'one crocodile'

mbw̃rí ȳmwé

'one goat'

You are not, of course, limited to the singular. Why 'of course'? Shouldn't 'one' be singular? Well, yes, but 'one' is also indefinite, as in someone. This supplies the closest thing to an 'indefinite article' - m̃vdhùrì ȳmwé can be 'an (unspecified) elder, some elder'. But if we can do that, we can talk about 'some (unspecified) elders, a few elders':

ādhùrì āmwé

'some elders'

ngòmbè ìmwé

'some cows'

It does have to be something you can count, though - no using it with irìó 'food'.

The other numerals can only be used with the plural. There are two sets. One never changes:

ādhùrì m̃wǎnjá ngòmbè m̃wǎnjá

'seven elders/cows'

ādhùrì kěndǎ ngòmbè kěndǎ

'nine elders/cows'

ādhùrì ik̃mí ngòmbè ik̃mí

'ten elders/cows'

The remainder all have two stems. One is used for Class 10, the other for all other plural classes (which, for where we are, means Class 2):

àdhùùrì èèrý ngòmbè ìgýrý

'two elders/cows'

àdhùùrì àtátw ngòmbè ìdhátw

'three elders/cows'

àdhùùrì àná ngòmbè ìnhá

'four elders/cows'

àdhùùrì àdháánó ngòmbè ìdháánó

'five elders/cows'

àdhùùrì àtándàtá ngòmbè ìdháádhàtá

'six elders/cows'

àdhùùrì ànáànà ngòmbè ìnháànà

'eight elders/cows'

While we can't give you twenty and one, you may need to go over ten. Surprise - just connect the two numerals with na, remembering that 'one' is going to be singular in cases like

ngòmbè ìkwmí ná ýmwé

'eleven cows'

You may want to manipulate these for mathematical purposes. For 'plus' one can use simply na, or get fancy with kùònggèrèrà 'to add'. For 'minus', try kwrùtá 'take away'. Multiplication and division and square roots, forget for now. You do need to know how to ask 'how many', and to answer 'all' and 'many'. For 'few' you already know one - just use the adjective -níínì 'small':

ný áíḡánà

ný cííḡánà

'how many are they?'

àdhùùrì óódhè

ngòmbè cíódhè

'all the elders/cows'

àdhùùrì àìnggý

ngòmbè nhìnggý

'many elders/cows'

Two last points. For abstract counting (anyone for a race?), use the Class 9/10 forms: ýmwé, ìgyrý, ídhátw, etc.

And, of course, you can combine numerals and possessives:

ímwé cíácíó ný njèḡá

'some of them are good'



YMWE

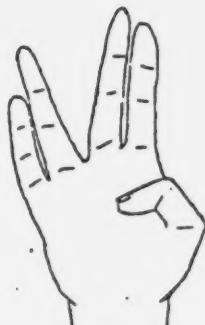
GWTARA
NA
CIARA



IGYRY



IDHATW



INHA



IDHAANO

Home Exercises

Unit 6

1. Prepare five sentences descriptive of a frog (or frogs), a crocodile (or crocodiles) and a chameleon (or chameleons).

Note: This exercise may be combined with 3 below.

2. Prepare a dialogue (minimum of ten lines) focussing on the question: nũũ wĩ na gĩĩ kĩa mwarimũ?
3. Prepare a description of your (or someone else's) family and their possessions including the number of the various possessions. Note: This exercise may be combined with 1 above; i.e. the description of the frog may be followed by a description of its family and their possessions. Or you may tell us how many frogs your brother owns and what they look like.
4. Write two word problems in Kikuyu, for example:

Athuuri atatũ mee na ng'ombe ikũmi na imwe. Idhe wa Njoroge arĩ na ng'ombe igĩrĩ. Idhe wa Kamau arĩ na ng'ombe ithaathatũ. Idhe wa Mwangi ee na ng'ombe ciigana?



KYNGANGI

Unit 6

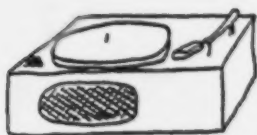
Drill 1

Change the sentence from singular to plural and vice versa.

Example: a. gítonga gíkí ní kireenda kũgũra kĩnanda.

b. itonga ici ní ireenda kũgũra inanda.

1. ciũra nene ní ciarĩire ciĩhuruuta
2. kĩonje ní kireetha kĩaatũ kĩaega
3. gítonga kireenda kũgĩa na gĩthoomo mũno
4. kĩrĩma kĩrĩa ní kĩnene mũno
5. irimũ ici ní ireenda kũũraga ciuga ciacio
6. gĩtũngũrũ kĩoru ní kĩaanunga
7. kĩnanda kĩerũ ní kĩraina wega
8. ing'ang'i ngũrũ ní hũũtu
9. gĩkombe kĩrĩa kĩirũ ní gĩcong'i
10. gĩtĩ gĩkũrũ ní kiunĩku



KYNANDA



IRAATW



IKOMBE



KYHAATO

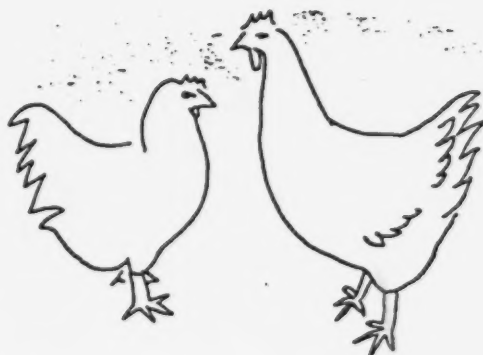
Drill 2

Count to ten starting with the Noun Phrase given on your worksheet.

Example: a. arutwo oogĩ eerĩ
 arutwo oogĩ atatũ
 arutwo oogĩ ana
 arutwo oogĩ ataano
 arutwo oogĩ atandatũ
 arutwo oogĩ mũgwanja
 arutwo oogĩ anaana
 arutwo oogĩ kenda
 arutwo oogĩ ikũmi

1. ing'ootore inya theru
2. aturi mũgwanja eega
3. hiti iria ithaano
4. kiumia kũu kĩmwe
5. atumiia ana oogĩ
6. itũmi njega kenda
7. ngwacĩ inyaanya njithĩ
8. ng'ombe icio ithatũ
9. mbũri ithaathatũ njerũ
10. mwana ũmwe mwathĩki

NGGWKW
 IGYRY NJERW



Drill 3

You will hear a sentence informing you that a person has something. Answer using a possessive, as in the example.

Example: a. Kamau ee na araata oogĩ

b. nĩ ndĩroona araata oogĩ aa Kamau

1. ndĩ na nyũmba nene
2. mūrutani ee na ciũra nyingĩ
3. mee na itĩ nyuniku
4. wĩ na ng'ombe nyingĩ
5. taata ee na mũthuri mwea
6. mwĩ na atumiia araihu
7. twĩ na mũraata mũkũrũ
8. nĩ tũrĩ na thũ nyingĩ
9. ciana irĩ na ikombe njega
10. mami-guo ee na araata atatũ
11. nĩ mũrĩ na aarimũ akindĩria
12. mũrĩmi ee ng'ombe nene
13. mbũri nene ĩĩ na nda niini
14. gĩtonga kĩĩ na ciana nyingĩ
15. wĩ na arutwo akĩĩgu
16. ndĩ na ngũkũ imwe
17. twĩ na indo njũru
18. mwĩ na ciara nyingĩ
19. wĩ na kĩronda kĩnene
20. baaba ee na mbũri noru

Drill 4

Perform the indicated arithmetic operations.

Example: a. ng'ombe ithaano kūruta ithatū nī ciigana?
b. nī ng'ombe igīrī

1. ng'ombe ithatū na mbūri ithaathatū nī nyamū ciigana?
2. Imwe na inya nī ciigana?
3. airīitu ataano kuongerera ūmwe nī aigana?
4. arūme mūgwanja na atumiia anaana nī andū aigana?
5. gītonga kīmwe na ngīa ithatū nī andū aigana?
6. thaburia igīrī na nyūngū ithatū nī indo ciigana?
7. arutwo ikūmi na mūgwanja kūruta atandatū nī arutwo aigana?
8. ngūkū igīrī na ng'ombe ithaano nī ngūkū ciigana?
9. ciana kenda na ūmwe, kūruta inya nī ciigana?
10. ikūmi na igīrī kūruta ithatū nī ciigana?

$$\begin{array}{r} 12 \\ +3 \\ \hline \end{array}$$

$$\begin{array}{r} 7 \\ -2 \\ \hline \end{array}$$

$$\begin{array}{r} 3 \\ +6 \\ \hline \end{array}$$

$$\begin{array}{r} 8 \\ -4 \\ \hline \end{array}$$

NY CIIGANA?

Drill 5

Answer the question using the verb given on your worksheet.
Remember to adjust vocabulary as necessary.

Example: a. niĩ na baaba tũreeka atĩa?

b. we na baaba thooguo nĩ kũrĩma mũraarĩma

1. Wairimũ na mũthuri-we mareeka atĩa?

kũina

2. niĩ na maitũ tũreeka atĩa?

gũtheke

3. Kariũki na mũraata-we mareeka atĩa?

kũrĩa ngvacĩ

4. guuka-we areeka atĩa?

kũrĩithia

5. maitũ na nyina wa Njoroge mareeka atĩa?

kũgũra indo

6. Mũcooki na mũũru wa nyina mareeka atĩa?

gũthaaka

7. we na thooguo mũreeka atĩa?

kũrĩa

8. maama na maitũ mareeka atĩa?

kwandĩka

9. maami-guo areeka atĩa?

kwanĩka nguo

10. niĩ na taata tũreeka atĩa?

kuuna ngũ

11. baaba mũkũrũ areeka atĩa?

gũtheke

12. mwarĩ-guo areeka atĩa?

gūtuma

13. thooguo areeka atĩa?

kwikĩra nguo

14. Gatũgũta na mũthoni-we mareeka atĩa?

gũthooma

15. Gĩtaũ na maama-we mareeka atĩa?

gũcimba

16. mwarĩ wa maitũ areeka atĩa?

kũrĩma

17. Njeeri na mũcũkũrũ-we mareeka atĩa?

kwaria

18. guuka na kĩheti gĩake mareeka atĩa?

kũnyua njoochi

19. Wanjikũ na mũĩru-we mareeka atĩa?

kũrũa

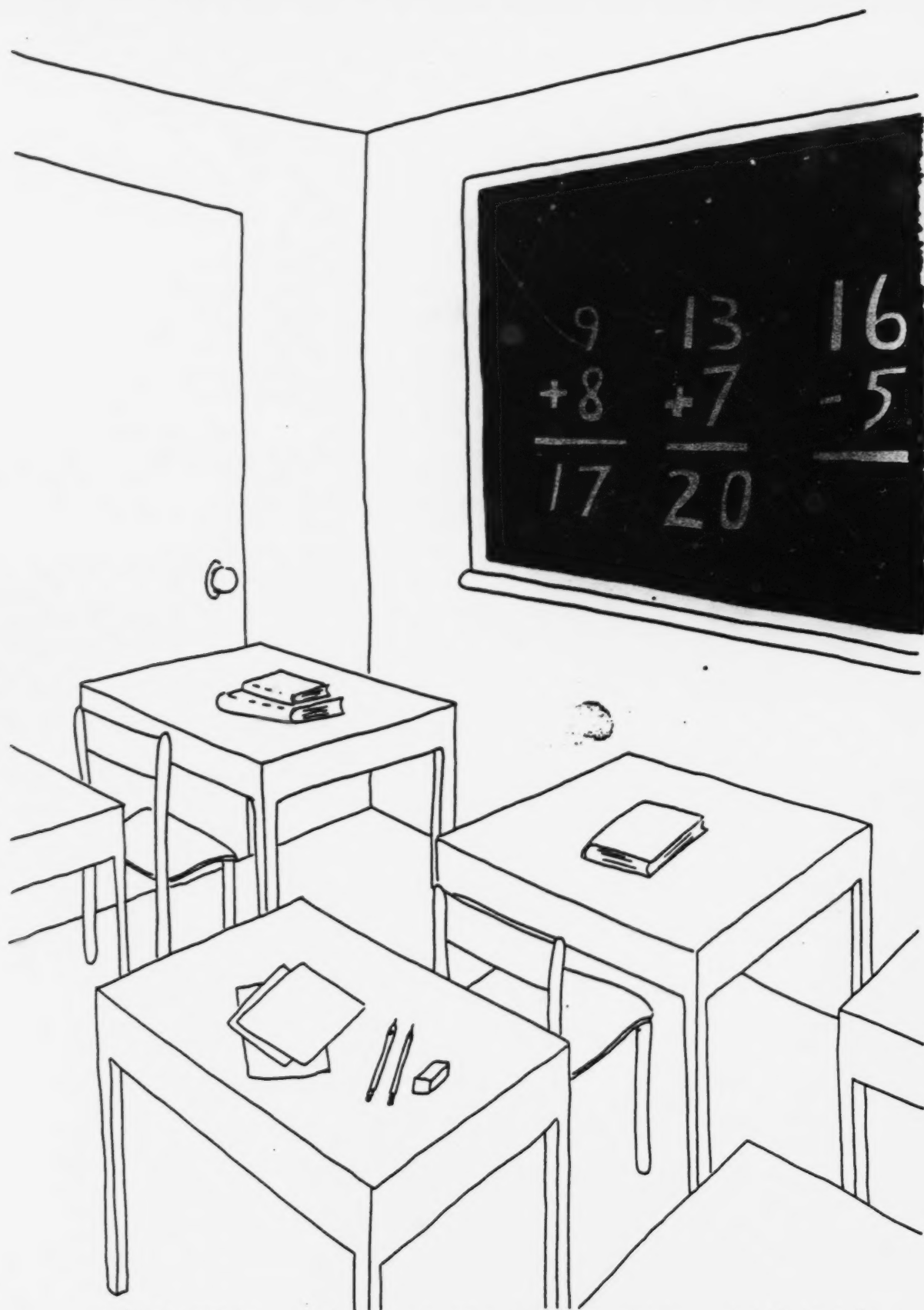
20. naana areeka atĩa?

kũhũũra nguo

NHOOKABI
AREEKA ATYA?



KWHAATA



WWGY WY MBERE YA HINHA

Unit 7

A. So far we have not been able to say 'no', except in Equational Sentences. Therefore in this unit, and about time, too, we will present you the Negative verb forms. In English, we only have Negative verb forms for a few items: 'isn't', 'doesn't', 'won't' and a few others. Mostly we have to use one of these as an auxiliary verb, so that to negate 'I went' we have to use 'I didn't go' (rarely have we heard anyone say 'I wentn't').

In Kikuyu, by a way of contrast, each verb form has its own Negative equivalent. These are fairly easy to recognize. Either they begin with ndi-, or else they have -ti- right after the Subject Prefix. But of course, you know all about the prefixes in the Negative from Equational Sentences in the First and Second Person, right?

ndírỹ mŭkŷŷgũ

'I am not a fool'

ndŭrỹ mŭdhŷŷnĩ

'you aren't poor'

mŭdhuũrĩ ŵciò ndááry mŭgèni

'that elder was no stranger'

gŷtŷ gŷákŵá gŷtíáry kŷègá

'my chair wasn't good'

mbŵrí ndŷáry yákè

'the goat wasn't his'

twtýárỵ árútwò

'they weren't students'

mwtírỵ éégà

'you aren't nice'

àlryýtú éérỵ mǎtiarỵ árààtá

'the two girls weren't friends'

ciàná ciáké ítiarỵ njádhýkì

'his children weren't obedient'

Remember, you have nd- (and appropriate vowel) in First and Second Person Singular and Class 1 and 9 , and -ti- preceded by the Subject Prefix in First Person Singular, First and Second Person Plural in Classes 2, 7, and 10. What? Yes, of course the First Person Singular crept in twice. You should know enough by now to know that nd- followed by -i- gives ndi-, and N- followed by -ti- gives ndi-. You tell us which it is, we just use the thing and don't worry. Since we started out by using the verb -ry 'be', let's continue, adding na to make 'have':

ndírỵ ná mbéécá

'I have no money'

ndwrỵ ná áràátá

'you have no friends'

ndárỵ ná íríò

'he doesn't have food'

kýgùwtà gýtírý ná nggáári

'the lazy man doesn't have a car'

and so on. Remember, ny and ti are used for the Third Person (all classes) in Present Tense Equational Sentences only. Ownership is not an equation (do you feel yourself on equation-al terms with your shirt?). The Far Past forms you already know.

B. A step forward, now. One reason we chose the Present Continuous and the Far Past to be your first verb forms is that they are easy to operate. Shifting them to Negative is mostly changing the prefix and some tonal adjustment. In the Far Past, we take:

ný ndáárùgírè írìó

'I cooked food'

and it becomes (remember, drop the ny):

ndlàrùgírè írìó

'I didn't cook food'

Watch what happens in Class 1:

ndààgùrírè ngómbè

'he did not buy a cow'

Except for tone (you are being tone-conscious, are you not?) they sound remarkably like the emphatic, Focussing First Person Singular Affirmative:

ndààg̀ẁr̀iré ngómbè

'I bought a cow'

Do watch tone, please.

In the Present Continuous, again the Negative is easy to form:

t̀ẁt̀iráádhaákā ná Kámàù

'we aren't playing with Kamau'

This time the potential confusion is better:

nd̀ỳráádhòomá mbúkù

'I am reading the book'

nd̀iráádhóomá mbúkù

'I am reading the book'

nd̀ỳráádhóomá mbúkù

'it is not reading the book'

Think you can keep tone and vowel quality straight?

C. Now. Using nothing but the technology you already have, and a tiny (disposable) ending, we will open you up to the world. Any place in the world you want is yours. Do we already know kw 'where', as in

ẁráádhíy k̀w?

'where are you going?'

If we don't we should. Consider it known. So we ask,

ẁy k̀w?

'where are you?'

and you answer,

ndy nhwmbà-íny

'I am in the house'

or

ndy kÿráádhi-íny

'I am in the class-room'

or

ndy Gÿcùká

'I am in Nairobi'

as may be most appropriate.

In which we observe, first, that to express a person's whereabouts we simply take the verb -ry, as seen in 'have' and in Equational Sentences, and follow it off with the name of a place. Since the being at a place is not a relationship of equivalence (are you the same thing as your home town? If so, what a small place it must be), we assume that in the third person we will not be using ny or ti:

ée Kàráátiná

'he is in Karaatina'

ciáná itírÿ cúkùrù-íny

'the children are not in school'

Surprise - we assumed correctly.

Our second observation is that if the name of a place is used (like Gÿcùká 'Nairobi') we just put it after the verb:

ndààrỳ Gýcùkà

'I was in Nairobi'

Of course, this could mean 'I was the same thing as Nairobi', but the average Kikuyu child can figure out what the odds are. If we are talking about a noun that one could be or own - not a regular place name - then we can use -iny tacked on the end of the noun:

mbèècà cíódhè íí méédhà-ìny nènè

'all the money is on the big table'

Oh, you must know a little Swahili. No, in Kikuyu the -iny just sits there, and is attached to the noun, but all the adjectives and pronouns and so forth come along and show regular concord behavior.

Even here, you can leave it out if you want, and if the meaning is clear. After all, if we can be sure that éé mbèècà nhìnggý means 'he has a lot of money', we might guess that mée cùkùrù would mean 'they are at school' instead of 'they have school' or 'they are the school'.

D. The -iny is a sort of all-purpose prepositionoid:

ný áádhiìré cùkùrù-ìny

'he went to school'

éé cùkùrù-ìny

'he is at school'

ný māróimā cūkúrū-iny

'they are coming out of the school'

And so on.

To be more specific, we need a few Prepositionoids, most of which need connectors:

dhýiny wá kýráádhi

'inside the class-room'

igwŕw rýà méédhà

'on top of the table'

hākūhý ná mŕrūtāni

'near the teacher'

We have a great number of these - probably which you get to use now should be in the hands of your teacher. Notice that if these are followed with a pronoun, the ones like dhýiny and igwŕw, which are followed by Possessives, take the special Possessive Pronouns:

igwŕw rýàkè

'on top of him'

Some of these (specifically most commonly dhýiny and igwŕw), may be used after the noun like -iny, though not written together with the noun:

éé nhwmbà dhýiny

'he is inside the house'

Going along with these, we have two forms for 'where', namely ha and kw. The former is usually for smaller, more defi-

nite and closer spots; the latter for larger, further, vaguer areas. So we can ask:

Kāmāú éé hà?

'where is Kamau?'

using ha, because Kamau doesn't take up acres of room and we assume he's in the vicinity (he was here a minute ago). But we ask

kṵánhú ný kṵ?

'where is your home?'

with kw because we assume your house with surrounding farm land and all takes up a good deal of space and probably it is not just around the corner. This kṵánhú is one of a series of possessives with kwa used for 'so-and-so's' place:

gṵítṵ ný Gýcùká

'my place is Nairobi'

ný tṵráádhìy gṵá Kāmāú

'we are going to Kamau's home'

njógú ný yácòòkíré kṵá hìtí

'the elephant went back to the hyena's place'

For 'my home' and 'yours' and 'his' we just use 'our', 'yours', 'theirs'; usually a home is for more than one by Kikuyu assumptions.

If we want to go 'to' a person - not to a place, or a thing, or to the person's home - we use kṵý or sometimes hée (alternately kṵrý or hárý):

ný māróókà kŵý mŵrùtànì

'they are coming to the teacher'

This kŵý is also used as 'more than' in comparisons, by the way:

ndý mŵnèné gŵý Kāmāú

'I am bigger than Kamau'

Try a few of them.

E. So all right - The Locative Particle -iny, right. Locative Sentences, right. Use kwa and kwv, fine. Discussion of ha and kw - all's there except for Existential Sentences. Another fine expression for a simple thing. In English we say 'the goat is in the house'. A simple Locational sentence. But we can turn it into 'in his house there is a goat'. That is an Extential Sentence for you. Same house, a vague goat, a change of order (verb first) and 'there' tossed in as a dummy subject in front of the verb.

In Kikuyu, we do much the same, but instead say 'the place has a goat':

kŵý ná mbŵrí nhúmbá-iný yàkè

'there is a goat in his house'

méédhá-iný hée ná mbùkù

'on the table there is a book'

hâtírý ná árutwò kýráádhi-iný

'there are no students in the classroom'

gŵtírý ná ándú tá áciò Gýcùká

'there aren't any people like them in Nairobi'

Note that ha- and kw- subject prefixes not only look like the ha and kw meaning 'where', they also are used similarly. If you use ha- you imply that the location where there is or is not the type of thing under discussion is small, preferably near - on the table, in the house. Use kwý ná or gwtírý ná and you tell us that it is large, uncertain, and may be distant (the Ural mountains, for example): gwtírý ná njógú írýmá-íný ícìò 'there are no elephants in those mountains'.

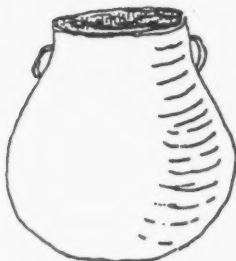
In the Far Past, the Existential is just as useful, and gives us the opening of at least half the Kikuyu traditional stories:

téné ný kwáry mwdhùurĩ wmwé.....

'long ago there was an elder....'

Notice, again, as with the Possessive sentence on which this is based, the na can sometimes be omitted. See how many useful options this language gives us?

You can use the Existential just about anywhere English says 'there is' or 'there was'. Not everywhere, but close.



NHWNGGW

NHANJA

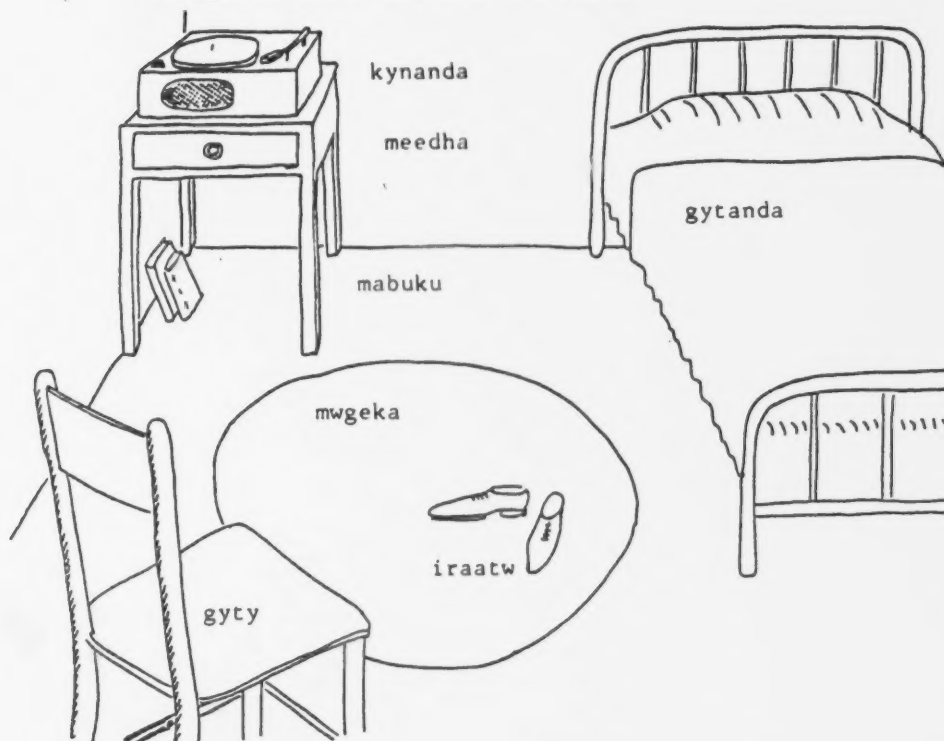


NHAMYKWA

Home Exercises

Unit 7

1. Prepare a description (preferably a positive one) of yourself or someone else using negative statements, or at least more negative than affirmative statements; for example, ndirĩ gĩtonga.
2. Using both Far Past and Present Continuous verb forms, prepare ten sentence pairs of the type: nĩ ndoonire no ndiamĩ-gũrire.
3. Prepare statements or questions involving the locations of the people and objects listed on the first two pages of Unit 5.
4. Prepare a description of your home or hometown describing things that are and are not there.



Unit 7

Drill 1

Change the sentence to the Present Continuous Negative.

Example: a. nĩ ndĩraaruga irio

b. ndĩraaruga irio

1. nĩ tũrainā ndaaci
2. atumia nĩ maraatheka
3. mũthuri-we nĩ araamũhũra
4. nĩ mũreethamba
5. baaba nĩ areendia indo nduka-inĩ
6. arutwo nĩ maraathooma
7. Wairimũ nĩ araandika
8. Nyookabi nĩ areetia
9. mũthee nĩ araahanyũka barabara-inĩ
10. nĩ maroona nyoni igũrũ ria nyũmba
11. nĩ ndĩreeruta Gĩkũyũ
12. ciana nĩ iraara itanda ciao
13. ithe wa Mwangi nĩ araacooka
14. arutwo nĩ maraanũmirira
15. kigũũta nĩ kĩaahera
16. maitũ nĩ araahita nyau
17. nĩ tũreehitha
18. ngarĩ nĩ iraahuurũka
19. nĩ ndĩraathambia nyũmba thĩinĩ
20. Njoroge nĩ araagũra theremende

Drill 2

Change the sentence to the Negative Far Past.

Example: a. nĩ ndaarugire irio

b. ndiarugire

1. nĩ twainire ndaaci
2. atumiia nĩ maathekire
3. mũthuri-we nĩ aamũhũũrĩre
4. nĩ mweethambire
5. baaba nĩ eendirie indo nduka-inĩ
6. arutwo nĩ maathoomire
7. Wairimũ nĩ aandĩkire
8. Nyookabi nĩ eetĩĩire
9. mũthee nĩ aahanyũkire barabara-inĩ
10. nĩ moonire nyoni igũrũ rĩa nyũmba
11. nĩ ndeerutire Gĩkũyũ
12. ciana nĩ cjaarire itanda ciacio
13. ithe wa Mwangi nĩ aacookire
14. arutwo nĩ maanũmĩrĩire
15. kīgũũta nĩ kĩaherire
16. maitũ nĩ aahĩtĩre nyau
17. nĩ tweehithire
18. ngarĩ nĩ yahuurũkire
19. nĩ ndaathambirie nyũmba thĩĩnĩ
20. Njoroge nĩ aagũrĩre theremende

Drill 3

Change the Affirmative to Negative and vice versa.

Example: a. kwĩ na mbura
b. gũtirĩ na mbura

1. ndĩ na mbeeca
2. mũthuri-we ndaarĩ mũteti
3. haha hatirĩ na hiti
4. Kamau aarĩ mũrutani
5. ciana ciarĩ na iciko
6. kwĩ na ndoogo
7. mbogo ndĩrĩ gĩthaka-inĩ
8. ndaarĩ na araata
9. haarĩ ngi cuuba-inĩ
10. gĩtonga gĩtirĩ na nyũmba nene
11. mũtumiia ndarĩ na ikombe
12. Mũthoni aarĩ mũirĩitu mũthaka
13. hiti irĩa ii na guoya
14. gĩtĩ gĩkĩ nĩ gĩake
15. ndũrĩ na kĩronda
16. irio ii meetha-inĩ
17. Kamau ndarĩ mũtumiia
18. airĩitu maarĩ na gĩkeno
19. gĩtuamba gĩkĩ gĩtirĩ na njeegeni
20. iciko ciĩ na gĩko

Drill 4

Answer the questions using the places given on your worksheet.

Example: a. ng'ombe ciakwa ii ha?

b. ii kiugũ-inĩ

1. ciana ciaku ciarĩ kũ?

cukuru

2. Kamau ee ha?

ndũũnyũ

3. itonga nene ciĩ ha?

mbaa

4. kũũra giakwa kii ha?

thĩĩnĩ wa thaburia

5. ciana negeni ciĩ ha?

nja

6. arutwo aanyu maarĩ ha?

kĩraathi

7. ahunjia mee ha?

kanitha

8. mũthuri ti gitonga aarĩ kũ?

nyũmba

9. nyamũ cia giithaka cii ha?

giithaka

10. aanake njoorua mee ha?

ita

Drill 5

Answer the question with the place specified in your work-sheet.

Example: a. nĩ ndĩreenda iciko
b. hee na iciko meetha-inĩ

1. nĩ ndĩreenda inya

kĩng'ang'a

2. nĩ ndĩreenda theremende

mbakũri

3. nĩ ndĩreenda mũrutani

Ūcuka

4. nĩ ndĩreenda mbooco

ngũnia

5. nĩ ndĩreenda ngaari

ngeereci

6. nĩ ndĩreenda meetha

kĩraathi

7. nĩ ndĩreenda ciringi

mbeti

8. nĩ ndĩreenda kĩbarĩ

kĩraaro

9. nĩ ndĩreenda ng'ombe

kĩng'

10. nĩ ndĩreenda kĩaenda

mbaka

11. nĩ ndĩreenda mbembe

kĩonda

12. nĩ ndĩreenda gĩkombe

neetha

13. nĩ ndĩreenda njoohi

kĩrabu

14. nĩ ndĩreenda thabuni

mbaabu

15. nĩ ndĩreenda ngathĩ

hakuhi na nyũmba

16. nĩ ndĩreenda mbuku

cukuru

17. nĩ ndĩreenda ngarĩ

githaka

18. nĩ ndĩreenda ikwa

giathĩ

19. nĩ ndĩreenda nquo

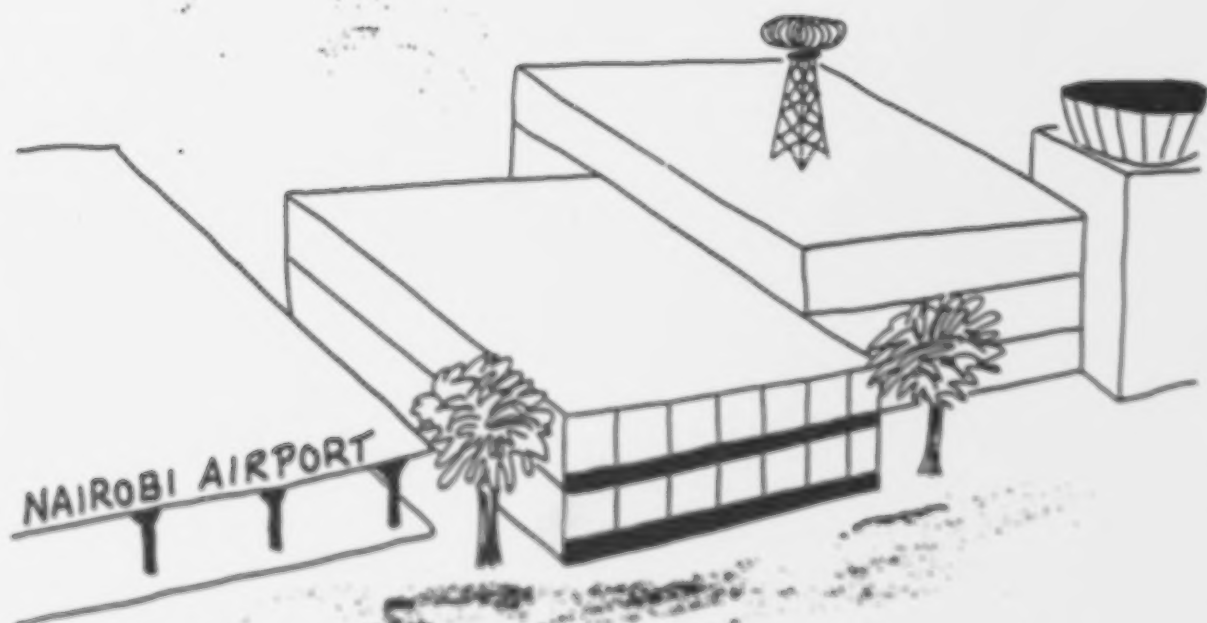
kaabati

20. nĩ ndĩreenda mbia

bengi



KWY NA
MBEMBE
HAKUHY NA
NHW MBA



Unit 8

A. We only just got through giving you some more verbs, and now here comes still more. We've been using just the Far Past, but the name Far Past implies a Recent Past. In the Negative, that's just what we have. By all means let's start with the Negative for a change, shall we?

The Far Past Negative we use for everything we didn't do before yesterday. And it looks just like the Far Past Affirmative aside from the Negative marker, which is logical enough. The Recent Past Negative we use for all that was not done yesterday or earlier today, and is quite useful. As Essay 3 will tell you, it looks like this:

ndàànáárútá wýrá írá

'he didn't work yesterday'

nhóní ítíínáryá mbèmbé

'the birds didn't eat the corn'

You'll have to watch out for the lengthening effect of -ina-, and remember Block Raising after Low Tone verbs, but it could be worse, after all.

It is typical of the nervousness of humanity that in the Affirmative we can't deal with a simple Recent Past like that. Instead, we have two, the Today Past and the Yesterday Past (both of them). And to make it really easy, neither sounds like the Recent Past Negative. It's not unusual for

Tonally, it is simpler than either since it doesn't affect what follows it, or change to suit what comes later.

B. The Today and Yesterday Past forms of Existential, Equational, Locative and Possessive Sentences are more trouble and require a separate section. The Yesterday Past is not too bad. It uses the same -raa- as the normal Yesterday Past:

írá ndýrààrý m̀v̀nògú .

'yesterday I was tired'

írá ndýrààrý Kàràátíná

'yesterday I was in Karaatina'

írá ndýrààrý ná nggùò njègá

'yesterday I had nice clothes'

írá k̀v̀rààrý ná nhám̀ nhínag̀ g̀j̀tháká-íný

'yesterday there were many animals in the bush'

For the Yesterday Past Negative, just change the prefix:

nd̀v̀rààrý G̀j̀r̀g̀k̀á

'you weren't in Nairobi'

nd̀t̀v̀rààrý ná nhééé

'they didn't have any money'

This will always bring on Black Fainting, though the Affirmative has no effects.

Today Past is nothing like, being based on an irregular form of áíhàá 'come from'. Logical enough, at least in the Locative - if you were at a place, obviously you've come from

there. No prefix to mark Tense or Aspect. Just add the Subject prefix to the stem, and if need be shift the whole to Negative:

nhúmá mwñògú

'I was tired'

óímá nà mbùkù

'he had a book'

twtíúmá Gýcùká

'we weren't in Nairobi'

There is no tonal interaction with what comes after; in the Affirmative we have N- as First Person Singular Subject prefix. The whole is actually not that frequently used, if truth be told, but there it is (or rather, there earlier to-day it was).

C. Now that you have all that Past time we should get a little more precise. Have you a moment to talk about Kikuyu time telling? If you know Swahili, this is no news; if you don't, don't pay any attention to the way the former Swahili students are grinning.

Essentially, Kikuyu time-telling is very simple if you know your numbers. As in English you just put the numbers together with a fixed time telling word. It happens to be dháá, a useful noun in Class 9/10, meaning 'clock', 'watch', 'hour', 'time', 'o'clock', and so on. To ask what time it is,

ný dháà cííḡānà?

literally, 'it is how many hours?'

Then answer counting:

ný dháà ýmwé

ný dháà ìḡýrý

ný dháà ìdhátú

and so forth.

There is just one small catch. What looks as if it ought to be 'one o'clock', dháà ýmwé, is really 'seven o'clock'. To say 'one o'clock', we say dháà mḡḡwànjá, and so on. Why? We could, as usual, just say 'because' and leave you to suffer. But think about it. When does the day start? At midnight? Who ever saw the sun come up and heard the rooster crowing at midnight? In Kenya the day starts brightly about six in the morning by our reckoning. So that is when any sensible language starts counting hours. We don't know about you, but some of us hope to be sound asleep at midnight, not starting the day off.

The secret to converting is simple. If the English number is bigger than six, subtract six. If the English number is six or smaller, add six. Going the other way, for mḡḡwànjá and above subtract ìdháádhátú. From ýmwé through ìdháádhátú, add ìdháádhátú. So seven is ýmwé, nine is ìdhátú, eleven is ìdhááñò, and so on.

For six and twelve, we have two special terms taken from Swahili. Especially in the daytime these are preferred to just

counting. So we have dhînáàcàrà for 6:00, and dhààdhítà for 12:00. The later is also useful for 'lunch'. So all of this lets us now say:

nýáróókírè ìrà dhàà ìgýrý

'he came yesterday at 8:00'

D. One last thing. Small, but useful. A new class. Just one for now, not a singular and plural. This is Class 6, very useful. Besides a number of nouns like mààý 'water' which have no singular, this is one of the most popular classes for making plurals.

Class 6 nouns are recognizable. They all start with ma- (but watch for vowel coalescence in some cases). And all of their concords are just like Class 2, but with an m on the front. So we have:

mààý mǎyá

'this water'

mǎǎrá mǎá ngǎǎrý mǎǎrý mǎǎcǎ

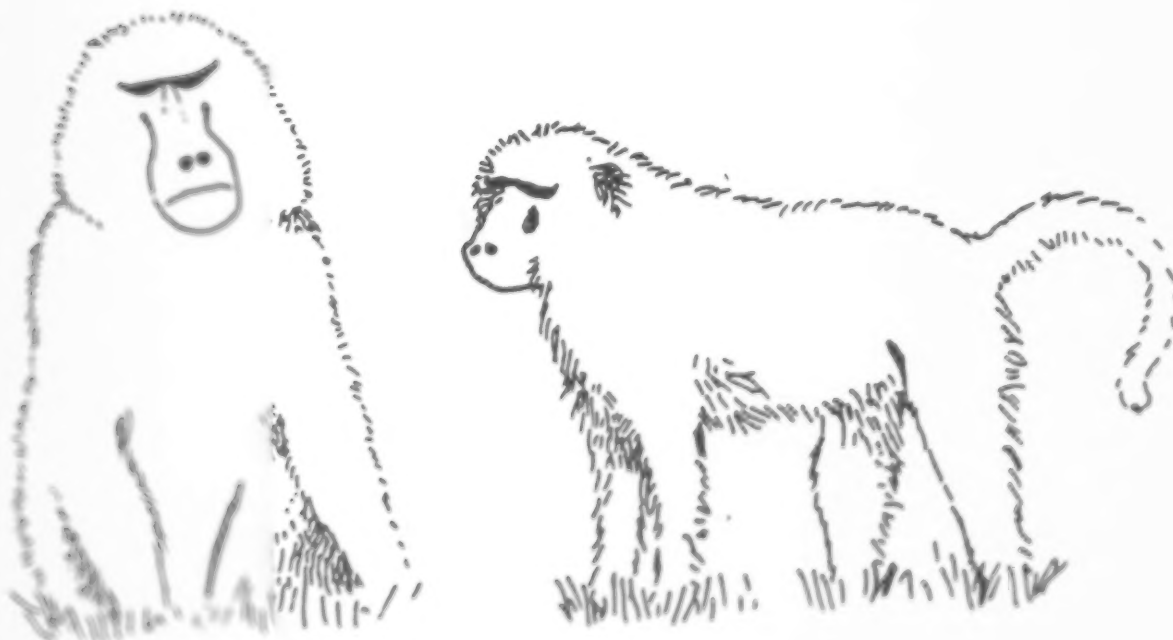
'the leotard's spots were beautiful'

And so on. Not all that bad. For now, we will just use things that are either uncountable, like mǎǎǎí 'fat', or naturally occur in the plural like mǎǎǎ 'spots'. In our next unit you can start on the singulars.

Home Exercises

Unit 8

1. State ten things you (or someone else) didn't do in the recent past and why; then state when you did them or that you are doing them.
2. Prepare five Today Past and five Yesterday Past sentence pairs of the type: nī nyonire Kamau no ndaanamwita.
3. Describe yourself and a friend (or friends) as you were and were not (including where you were and were not) yesterday and earlier today.
4. Write a timetable listing what you did and didn't do at each hour yesterday.



DHINWA (KANA NWGW)

Unit 8

Drill 1

Change the Far Past Verb to Yesterday.

Example: a. Waciira nĩ oonire mūraata wake iyo
b. Waciira nĩ aroonire mūraata wake ira

1. maitũ ndaatũrugĩire irio njega
2. baaba ndooragire hiti
3. ciana nĩ ciahanyũkire
4. mbaka nĩ yaiire nyama nene
5. tũtiathekire mũrutani
6. itonga nĩ ciathũkũmire mbia nyingĩ
7. aa Kamau matiathaakire
8. hũngũ ndĩanyĩitire nyoni
9. nĩ wandĩkire kĩraathi-inĩ
10. itonga nĩ cietĩĩire mũno
11. aanake matĩainire
12. mũrutani ndaateithirie ciana
13. mwana mũrvaru nĩ aarĩĩire mũno
14. aarĩmũ nĩ maandutire gũthooma
15. airĩĩtu nĩ maathiire Gĩcuka
16. kĩonje nĩ gĩeethambire
17. tũtiagũĩire nguo nduka-inĩ iyo
18. nĩ aanyũire mbakĩ
19. Kamau aarĩ na ciringi ithatũ
20. ithe ndaarĩ nyũmba

Replace the Present Continuous with the Today Past.

1. ciana nĩ iraaahanyũka
2. nĩ maraathii rũũĩ riũ
3. hiti itiraiya ciana
4. mwana ee cukuru
5. mũrĩmĩ nĩ araahuurũka
6. athuuri matiraanyua njoochi
7. nĩ ndiraabaara ngarĩ
8. ng'ondũ nĩ iraakoma gituamba-inĩ
9. aanake matireethambia
10. itonga nĩ ireendia ngaari
11. ng'ombe ndiraaria
12. Kamau nĩ araagũra mbuku
13. mwana nĩ araarĩra mũno
14. Nyookabi nĩ araashura kindũ giakwa
15. ngĩa itiraathooma
16. guuka nĩ araahaata nja
17. nĩ ndireenda gũthii Gĩruka
18. aarinũ matiraaruwa ciana Gĩkũyũ
19. baaba nĩ areeyuma giciicilo-lai
20. ndiri na maguta

Drill 3

Replace the Infinitive with the Yesterday Past Affirmative.

Example: a. kūrīma
b. nī ndīraarīmire

1. kvenda
2. gūtheke
3. gūtuma
4. kūnyiita
5. kūhinga
6. kūhanyūka
7. gūtongoria
8. gvithamba
9. gūtware
10. kūhingūra
11. kūgūra
12. kūhita
13. gvitaara
14. gvika
15. kearia
16. kwiyoma
17. kwandika
18. kwitira
19. kōlwa
20. kūlwa

Drill 4

Replace the Infinitive with the Today Past Affirmative.

Example: a. kūrīma
b. nī nīmire

1. kwenda
2. gūtheka
3. gūtuma
4. kūnyiita
5. kūhinga
6. kūhanyūka
7. gūtongoria
8. gwithamba
9. gūtwara
10. kūhingūra
11. kūgūra
12. kūhīta
13. gwītaara
14. gwīka
15. kwaria
16. kwīyona
17. kwandīka
18. kwīrira
19. kūina
20. kūniina

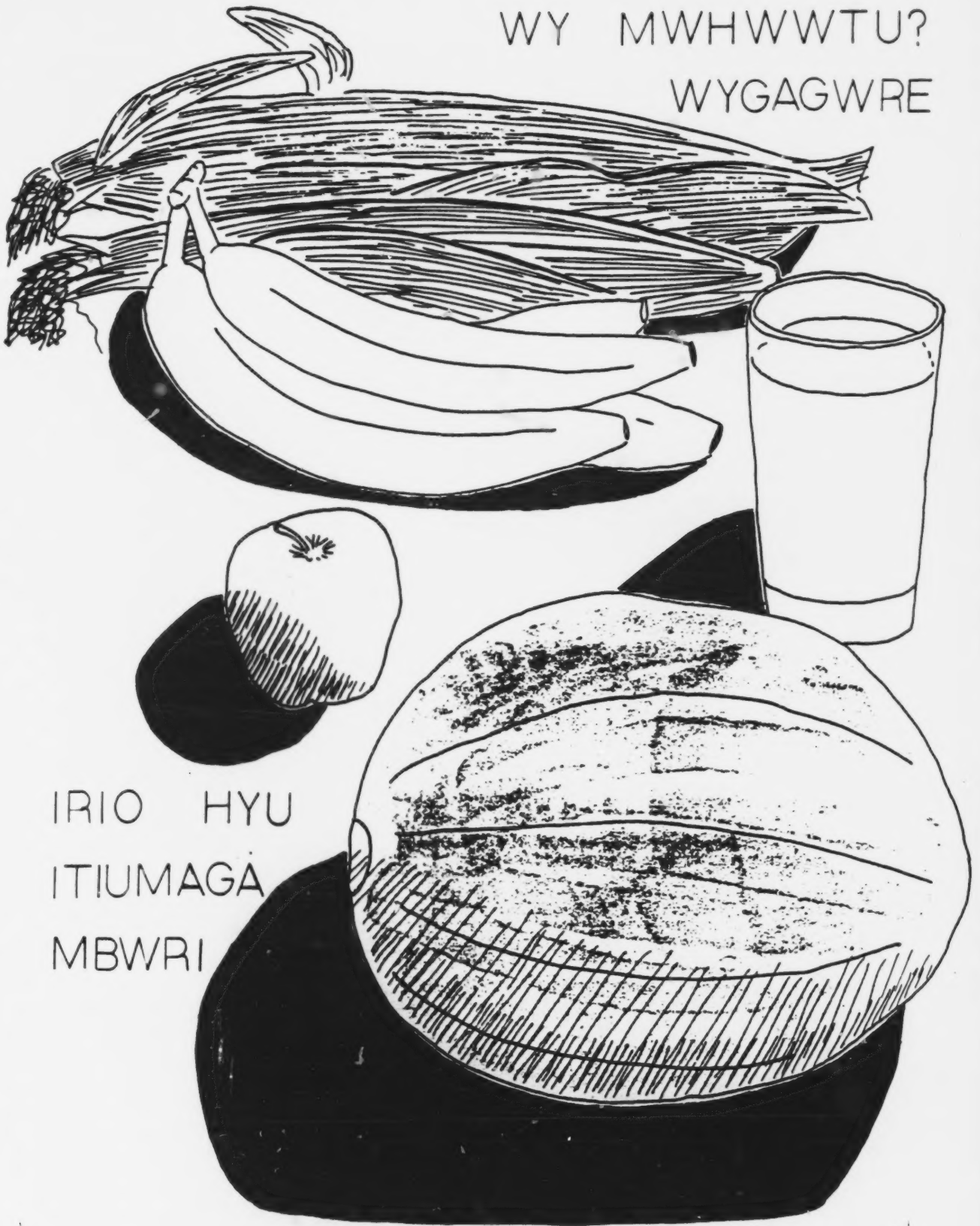
Drill 5

Replace the Infinitive with the Near Past Negative.

Example: a. kūrīma
b. ndiinarīma

1. kwenda
2. gūtheka
3. gūtuma
4. kūnyīita
5. kūhinga
6. kūhanyūka
7. gūtongoria
8. gvīthamba
9. gūtvara
10. kūhingūra
11. kūgūra
12. kūhīta
13. gvītaara
14. gvīka
15. kwaria
16. kwīyona
17. kwandīka
18. kwīrira
19. kūlina
20. kūniina

WY MWHWWTU?
WYGAGWRE



IRIO HYU
ITIUMAGA
MBWRI

Unit 9

A. And how are we all today? This unit we get two new classes, both of which take Class 6 as plural. Class 6 was the one with all the ma- prefixes. Start with Class 5. These nouns are very various, but most start with i- or with r (ri- or ry-), and they are all singulars. The way they make plurals is also very various, but fortunately all you have to do is memorize singular and plural and it's done. All the prefixes for this class are ry-, which is easy enough:

ný ndýráárýònírè

'I saw it'

rýárý rýègá

'it was good'

But if you have an adjective which has a stem starting with a consonant, you come up against an exception:

ìtímw rýáké ný íràìhú

'his spear is long'

With adjectives you get an i- prefix before consonants, though ry- is used before vowels.

The Class 3 nouns we bother you with here are the ones you Bantuists would want to call Class 14, and we would let you do it, except that the concord sets have totally merged with Class 3. These are singular nouns, mostly referring to inanimate objects and abstractions, which have either a pre-

fix w- or no prefix at all. For concords, these take w- as a prefix everywhere except in the adjective. The Class 3 adjective has a prefix mw- just like Class 1:

ŵrýrý ŵw mŵnéé

'this big bed'

hínhá wàkè

'his strength'

All of these take Class 6 plurals, with the same uniform ma- prefixes, regardless of the singular:

ríldhó ryàkè màldhó mààkè

'his eye(s)'

ryýtŵá ryègá màryýtŵá mèègá

'(a) good name(s)'

ŵrýrý wý hà? màrýrý mèé hà?

'where is/are the bed(s)?'

dhiàkà ŵw màdhiàkà màyá

'this/these quiver(s)'

B. Those two classes are really rather painless, aside from the problem of memorizing a decent sum of vocabulary. Let's make that aspect a little easier on you. The Class 3 nouns we've been talking about give you a cheap way to expand your vocabulary. Let's say you have an adjective like, say, mŵnéé 'big'. Well, make it into a Class 3 noun. Go ahead. Put an w- prefix on instead of the mw- concord prefix. Or, take the

m off. Same result - ùnèné. Congratulations, you just invented a Kikuyu word for 'size', 'bigness'. Try the same thing with a different one, and get wàdhĩkĩ 'obedience'. Got the idea? That will work with most adjectives. You do have to watch out. For example, wèrũ can be made up and used for 'whiteness' or 'newness', but unfortunately the most common meanings are a little off - 'light', 'clearing', 'open wilderness'. To make up for this, consider that you can also take a lot of names of occupations and create - safely - Class 3 nouns with w- as prefix. So mũrĩmĩ 'farmer' gives ũrĩmĩ 'farming', 'agriculture', 'cultivation'. And mũnàkè 'young man', though not strictly an occupation, gives wànàkè 'youth'. But again, as with all word-making, be a little cautious and watch out for unexpected meanings. The word mũrĩmé means 'man', 'husband', but ũrĩmé as often as not is used not just for 'husbandhood' but for 'courage'.

C. This would be a great point to discuss in more depth the pseudo-adjective first mentioned back in Unit 5. These are the noun-like things used after na to substitute for English adjective meanings where Kikuyu has no adjective. Like gòrò 'expensive(ness)', mũrĩyó 'sweet(ness)', bàtá 'worth'. A large number of these (including the three just cited) happen to be in Class 3, though they can come in any class. We have kũhèhà 'sad(ness)' in Class 7, dhòní 'modest(y)'

in Class 10, and so forth.

Back there we just told you to put them after ndy na and so forth and go to it. But that only lets you use them in full sentences like

m̀wànáké w̄ciò éé nà hínhá

'that young fellow is strong'

If you want to use them to modify a noun, there are various ways, but the best for now is to use the Possessive:

k̀ỳnàndà k̄yá gòrò

'an expensive phonograph'

m̀w̄ndw̄ wà hínhá

'a strong person'

Using some of these as full nouns (with modifiers, as subject of a verb, etc.) is rare - you'll hardly ever find goro used except as a pseudo-adjective. But others, like hínhá 'strength', are quite common as nouns. One frequent type of pseudo-adjective, used exclusively attributively with the Possessive as just illustrated, is the type of ethnic name formed by putting the stem in Class 7. So we have m̀w̄dhw̄ngḡw̄ 'European', and ḡȳt̄ȳ ḡyá ḡȳdhw̄ngḡw̄ 'a European chair'. You can't use these in sentences, though; 'the chair has Europeanness' will not work. Sorry.

D. And now another small piece of the verb, namely the Imperative. If you don't recognize the term, this is what you

use to give orders. The basic singular Imperative is child's play. Take the prefix off the Infinitive and adjust the tone:

dhóómà

'read'

gèrìà

'try'

àndíkà

'write'

ríríkánà

'remember'

There is no Subject prefix. You and the one you're ordering around know what is up. To make it plural, add -i. Some people may use -ni, but it is rare:

rýá-ĩ

'eat'

gùrá-ĩ

'buy'

tèngèrá-ĩ

'run'

It is when the Object prefix goes on that this gets interesting. This small complexity is why we have saved this, when we could have ordered you around the whole time. In the First Person Singular, we just put on the prefix:

ndòrà

'look at me'

njǎǎrà

'tell me'

hé

'give me'

You'll notice that if the verb stem begins with the wrong consonant it is not so easy to hear the First Person Singular Object prefix.

But for the other Object prefixes, the verb changes, to end in e:

túdhóomé-ǎ

'read to us'

mǎǎyé

'eat it'

We can't explain the change, or why 'me' should be an exception.

In the Negative, things are more normal. The suffix is e consistently, there is a normal Subject prefix, and it looks Negative:

ndǎkáàndýké mǎǎwǎ

'don't write a letter'

mǎǎtíkàànjǎǎràgè

'don't kill me'

We hope you never need that one, but, just in case, now you know.

E. Reflexive verbs don't normally use the Imperative Affirmative. No real reason why they should not, since they are just verbs with built-in objects, but they don't. Instead we use what is actually the Subjunctive. This always has a final *e* (oh, yes, let's remind you all - if the Infinitive doesn't end in *-a*, the vowel of the Infinitive doesn't change, not to *-e* or to anything). It also uses Subject prefixes:

múyúté Gýkúyú

'learn Kikuyu'

gyídhé gydhákáíný

'hide in the bush'

But the Negative is regular:

mútigèetigèrè

'don't be afraid'



MATUMBY



MBEMBE



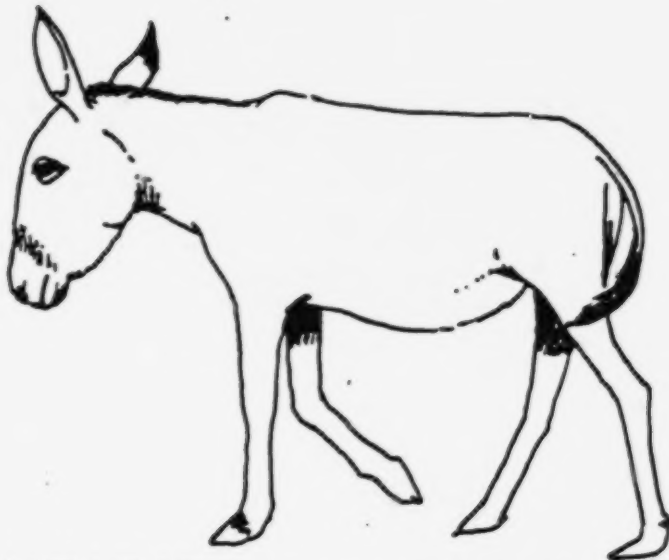
IRIG'W

NY MWRAARYIRE
IRIO TA ICI IRA?

Home Exercises

Unit 9

1. Prepare a description of the beds in your house or of someone's eyes or strength.
2. Define Unene, wadhiki, Urimi, vanake or Urume in a brief essay.
3. Briefly describe someone or something using at least five "pseudo-adjectives".
4. Write a dialogue between someone who likes to give commands and someone who refuses to do that which is commanded or someone who doesn't want to do that which is commanded.



NDIGIRI - NHAMW NEMU

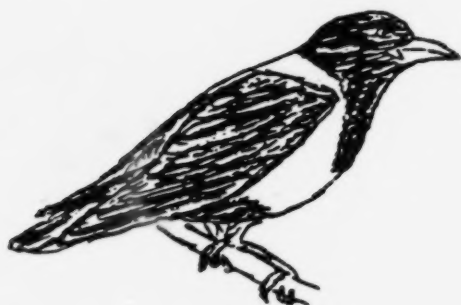
Unit 9

Drill 1

Change singular to plural and vice versa.

Example: a. magego maa ni moogi muno
b. igego riake ni riugi muno

1. riitho ria kiura ni inene
2. Utuku dyu wi na nduma
3. ng'ombe icio noru ciari goro
4. kinanda giki ni gia gitonga
5. itimu riakwa ni iraaya
6. mathagu maa magoogo ni mairu
7. twi na iti igiri nduune
8. ni ndiraaria irigu riithi, ti riiru
9. maya ni matumbi maa nguku
10. irastu icio njeru ni cianyu



MADHAGU MAA
IHURU NY MAIRW
NOO MAMWE NY
MEERW - NYKY?
WRIA MWARIMW

Drill 2

Give the singular of each noun in ma-, with a possessive.

Example: a. maanyina
b. nyina wake

1. moothiũ
2. mariĩtwa
3. maũndũ
4. matoonyo
5. mandagiĩtaariĩ
6. matu
7. maithe
8. mahĩndĩ
9. mani
10. mootukũ
11. mahinda
12. maithori
13. meeciiria
14. mawĩra
15. maabu
16. mateeni
17. maniũrũ
18. moori
19. matereba
20. maitho

Drill 3

Answer the statement with a command.

Example: a. nĩ ndĩreenda gũkũhe mbeeca.
b. 'he mbeeca

1. nĩ ndĩreenda kũrĩa irigũ
2. nĩ ndĩreenda gũthamba maitho
3. nĩ ndĩreenda kũmũnyitĩra nyoni
4. nĩ tũreenda kũrũa
5. nĩ ndĩreenda gũkũmumunya
6. gũteng'era nĩ tũreenda
7. nĩ ndĩreenda kũruga irio
8. nĩ tũreenda kũmageithia
9. nĩ tũreenda kũnyua maaĩ
10. nĩ ndĩreenda kũlina
11. nĩ ndĩreenda gũteithia mũthuuri
12. nĩ ndĩreenda kũhĩĩhia ngwacĩ
13. nĩ tũreenda kũhaica mbaathi
14. nĩ tũreenda kũmoona
15. nĩ ndĩreenda kwandĩka ibuku
16. nĩ tũreenda kũhooya Mwathani
17. nĩ tũreenda kũhanda mbembe
18. nĩ tũreenda gũita njoohi
19. nĩ ndĩreenda gũthiĩ ndũũnyũ
20. nĩ ndĩreenda gũkoma haha

Drill 4

Respond with a negative command.

Example: a. nĩ ndĩreenda gũthooma ibuku rĩrĩ.

b. ndũkaarĩthoome

1. nĩ ndĩreenda kũmũhũũra
2. nĩ ndĩreenda gũthamba maitho
3. nĩ tũreenda kũhanyũka
4. nĩ ndĩreenda kuuruga caai
5. nĩ tũreenda kũbĩra njoohi
6. nĩ ndĩreenda kwihaarĩria
7. nĩ tũreenda kũiya mbeeca
8. kũina nĩ ndĩreenda
9. nĩ ndĩreenda gũthooma kĩrĩikanĩro
10. nĩ tũreenda gũcibaara
11. nĩ ndĩreenda kũũrega ngũkũ
12. nĩ ndĩreenda kũrĩra
13. nĩ tũreenda gũtahĩrĩra maaĩ
14. nĩ ndĩreenda gũkima irio
15. nĩ tũreenda kuumagara
16. nĩ ndĩreenda kũhuurũka
17. nĩ ndĩreenda kũgũra nyama
18. nĩ ndĩreenda kũhe Wairimũ gĩciko
19. nĩ tũreenda kũrĩa matumbĩ mabuthu
20. nĩ tũreenda gũthĩĩ rĩu

Drill 5

Expand the description given with the modifier given in your worksheet.

Example: a. Kamau ni mwanake mūnene.
b. Ii, na ee hinya mūno.

1. kindū kiria ni kīega mūno

goro

2. ndege ino ni njerū

-arii

3. nguo ino ii na goro mūno

-ega

4. maitū ni mūtumia mūkūrū

-thaka

5. kionje kīiria ni kiruti wira atia!

-ūgi

6. irio cia maitū cii na mūrio

-ingi

7. ngari ii hinya mūno

-rūme

8. hiti ni nyamū ngoroku

-ūru

9. mūthuuri ūcio ee kiyo mūno

-kūrū

10. mūtumia ūria ni mūnogu mūno

nda

Drill 6

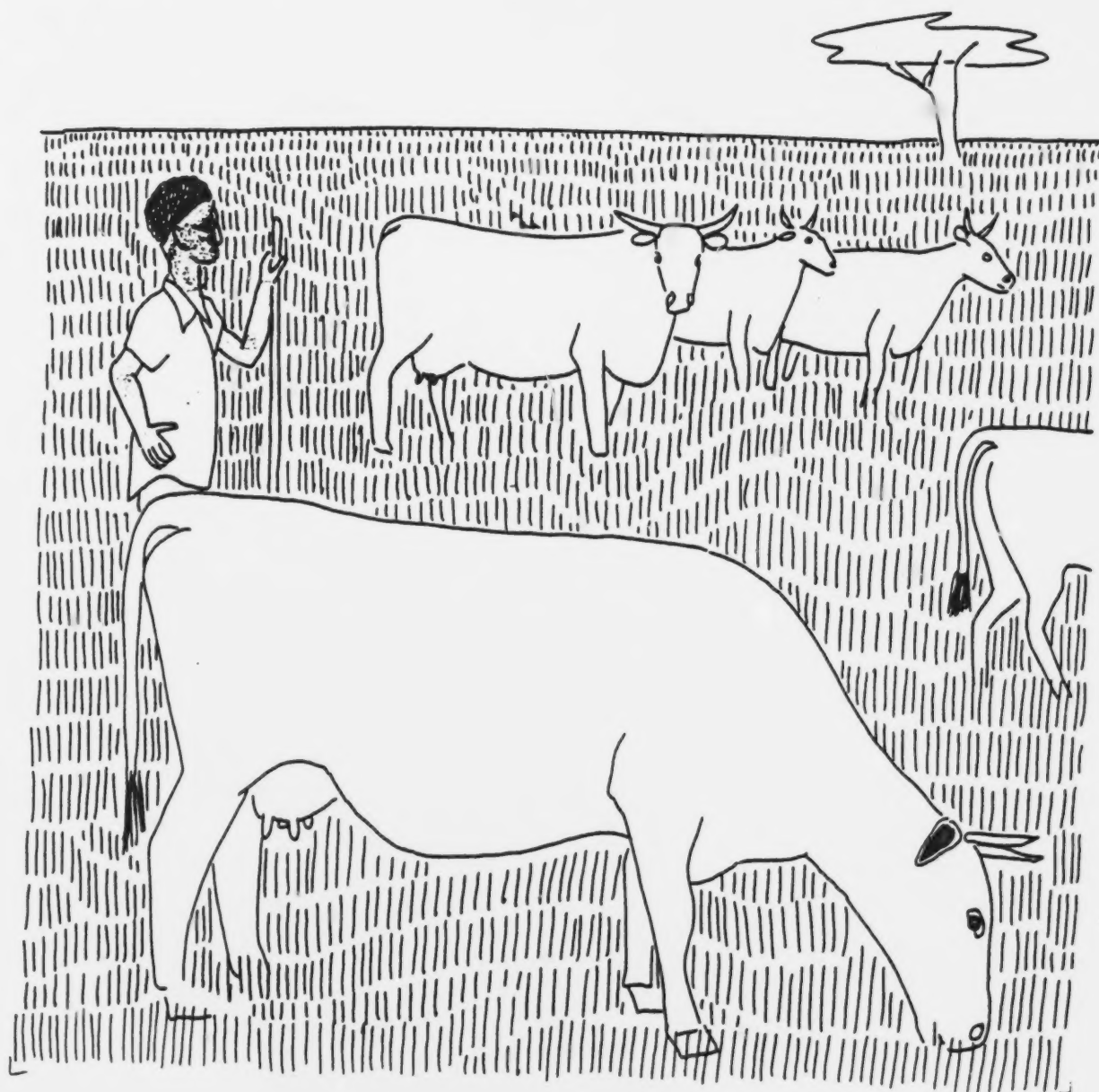
Respond with the Imperative Singular or Plural.

Example: a. nĩ ndĩreenda kũria irio.

b. ria irio

1. nĩ ndĩreenda gũthiĩ Gĩcuka
2. nĩ ndĩreenda kuuna ngũ
3. nĩ ndĩreenda kũmuona
4. nĩ ndĩreenda kwandĩka
5. nĩ tũreenda kũinũka
6. nĩ tũreenda kũnyua njoohi
7. nĩ tũreenda gũthiĩ
8. nĩ tũreenda gwĩciiria
9. ndireenda kũgũra nguo
10. ndireenda kũrĩithia mbũri
11. ndireenda kũmũhũũra
12. ndireenda gũthooma
13. ndĩreenda kuona thĩĩna
14. tũtireenda kũruta wĩra
15. tũtireenda gũthambia nguo
16. tũtireenda kwandĩka kĩgeranio
17. tũtireenda kũigua ciugo ici
18. tũtireenda kuuna ngũ

AAGYKWYW NY MAADHIAGA
KWRYIDHIA WERW



Unit 10

A. We are not introducing anything new here. By our calculations you should be halfway through your course, or close to it. Odds are that there is a final exam coming up. If there is not, there should be. So this unit consists of a simple practice examination. We recommend it to your teacher as a model for the real thing, though it should be supplemented with more oral work.

If you have not been mixing this course with its conversational companion course, you will find some of the sections beyond you - every other segment assumes awareness of that course. If that is a false assumption, then do what you can of those sections and don't worry. Your teacher (though a trifle sadistic) is your friend and would never be unfairly cruel.

B. Since you have finished half the course, please take the time to tell your teacher what you think of the whole thing. Possibly you can think up some changes in technique which will make the next half better. But watch it. More talk about changing to a different textbook will just earn you a failing grade.

Seriously, take a look at the course, the materials, the teacher, your progress, and try to get any needed changes

made for the second half. If you feel you are not where you should be, go consult your teacher for help and advice. And good luck in the second half.

C. It might not hurt, if there is a break in between the two halves of the course, to go over this again at the beginning of the second half, for review. How soon we forget - even Kikuyu!



Unit 10

In place of the conventional drills, we are giving you this practice examination as review.

Gicunjĩ kĩa Mbere:

Cookia ciũria ciothe na Gikũyũ:

1. wĩ na mbaka kana ngui?
2. kwanyu nĩ kũ?
3. ũkainũka thigũkũ?
4. weendire kwĩruta Gikũyũ nĩkĩ?
5. nĩ arutwo aigana maraandĩka kĩgeranio?
6. wookire gũkũ rĩ?
7. ũroona indo irikũ kĩaathi-inĩ?
8. andĩka mariĩtwa maa nyamũ mũgwanja cia gĩthaka.
9. cora mbica cia nyamũ icio mũgwanja.
10. nũũ ũraaririe Gikũyũ nawe ira?

Gicunjĩ gĩa Keerĩ - Cookia Ciũria Ciothe na Gikũyũ.

1. nĩ atĩa?
2. mũrutani waku eetagwo atĩa?
3. ũrutaga wĩra kũ?
4. mũnene akũrĩhaga mbeeca ciigana?
5. ũthiaga mũciĩ atĩa?
6. nĩ wendaga igeranio na ciũria ciacio?
7. aciari aaku mee ha?
8. wĩ mũraihiu?
9. ũreenda kũria kĩ hwaĩ-inĩ?
10. ũgeeka atĩa Gĩcuka?

Gicunjĩ gĩa Gatatũ: Change from singular to plural and vice versa:

1. ndĩ wa nyina na Gitaka
2. nĩ tũraatheka ciana cia itonga
3. mūtumiia ũcio mūkũrũ nĩ mũraakara mũno
4. Kamau ndarĩ hinya
5. mūtiinathĩ Gĩcuka kũgũra nyama
6. nĩ cūũcū ũuragire nyūngū
7. nĩ twamoonire
8. nyamũ Ino nĩ nene gũkĩra Iyo ingĩ
9. arĩmĩ aarĩa nĩ mbembe marahaanda
10. ndũgaathooma ibuku riaku rĩngĩ

Gicunjĩ gĩa Kana: Change from affirmative to negative and vice versa.

1. handa-i mbembe mũgũnda ũyũ
2. mũguĩmi nĩ athiaga kũguĩma mūtĩtũ-inĩ
3. kĩng'ang'i ti nyamũ thaka
4. athuuri nĩ makaina rwĩmbo
5. ndiraaruga ikwa na nyama ũmũũthĩ
6. ndũgaathiĩ cukuru, arutani matirĩ kuũ rĩu
7. gũtirĩ na tũramu meetha-inĩ
8. andũ aingĩ nĩ meendaga kũũhe indo mana
9. mũirĩĩtu ũcio mwegu nĩ areendwo nĩ mwanake
10. indo ici ciumaga mbia nyingĩ mũno

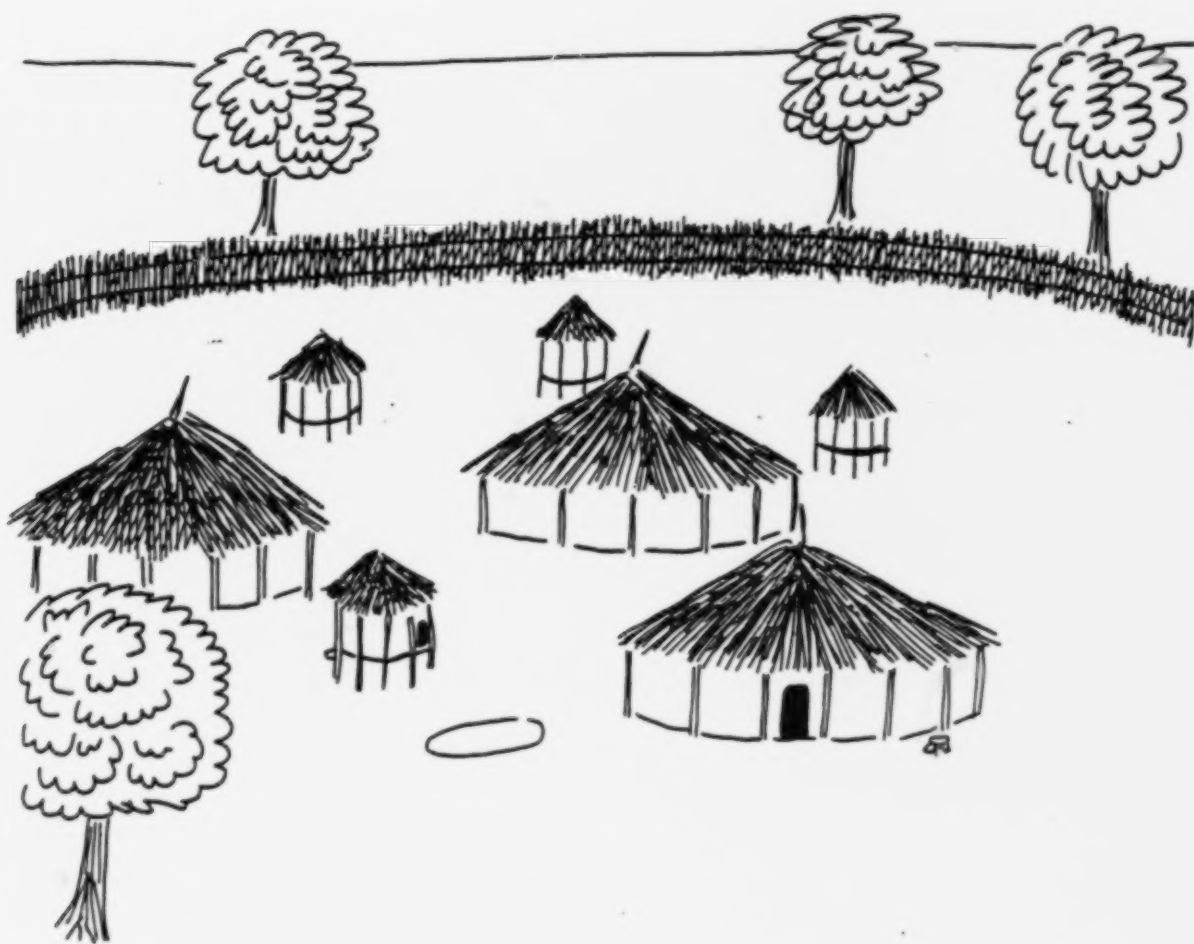
Gĩcunji ġia Gataano: Define the following words in full Kikuyu sentences.

1. ndũiga kana mũitĩĩro
2. mũciirithania kana njanji
3. mũthĩĩni kana ngĩa
4. teeni kana kĩng'ootore
5. ihuru kana igoogo
6. mũũthigari kana mũũbirithĩ
7. thamaki kana kĩũngũyũ
8. nyoka kana nyamũ ya thĩ
9. mũrutani kana mwarimũ
10. ndĩa kana iruga

Gĩcunji ġia Gatandatũ: Use each of the following in a complete Kikuyu sentence. Be prepared to translate your sentence. Do not change any word.

1. mũtikaaruge
2. itirĩ
3. macio
4. nĩ maraacirĩa
5. rũũciũ
6. he
7. mawĩra
8. ciitũ
9. eerĩ
10. ĩno

MWCIY WA GYYTENE-
O MWTUMIIA EE
NA NHW MBA YAKE



Unit 11

A. For our first new material of the second half of the course, please greet the Initiative Aspect. You may want to go off and read the part of Essay 3 dealing with Aspect before getting into this; you know about Tense and Aspect? Well, this is the is the other one.

The Aspects we have been using have been Neutral and Continuous, and we feel it safe to say that they have not been any trouble for you at all. The Initiative is the first and the most 'non-English'. Not that we can't handle the meaning in English, but we do it very differently.

The forms for all the Initiatives are no real trouble. They all end in -vyte, though some verbs, like -wy 'know', -hwwtiy 'hungry', -endaine 'be in love', have (at least as alternatives) rather irregular Initiative stems. The -vyte, like all endings with y in them, will change. It becomes -eete if the vowel just before it is e or o. This is called 'Vowel Harmony' and is not all that bad. You may find it worthwhile to learn the Initiative along with the Infinitive, like memorizing singular and plural of nouns.

Initiatives only come Present and Past:

Present:

ný ákúýýté

'he's dead'

Today Past:

ný nggwrùgýýtè

'I had cooked'

Yesterday Past:

ný t́wraácóókèètè

'we had returned'

Far Past:

ný máábààrýýté

'they had looked'

In the Negative, all are perfectly regular - just add a
Negative prefix to the Affirmative:

Present:

t̀wt̀irýmýýtě

'we have not cultivated'

Today Past:

ndèèk̀wíǹẁk̀ýýté

'he had not come home'

Yesterday Past:

ìt̀irééhídhyýtè

'they had not hidden'

Far Past:

ndiàkómèètè

'I wasn't asleep'

B. Translating Initiatives is a bit tricky because English is not consistent in its handling of the same meaning. Usually, you can use 'have/had' in your translation:

ciàná ný ciádhòòméété mbúkù

'the children had read the books'

ný mákínhyýté

'they have arrived'

But you have to remember that in Kikuyu we mean 'something happened which produced a situation which still exists'. So 'they have arrived' implies that 'they are still here'; 'they had cooked' implies 'food was still in the pot'.

English, with some verbs, does not use the Perfect (which is not quite the same as the Kikuyu Initiative in any case). Instead, we say 'he was sitting down' where Kikuyu says:

ný ááíkàrýýté

'he had sat down (and was still there)'

We say 'I am standing' where Kikuyu uses:

ný ndúúgámýýté

'I have stood up (and am still in that position)'

And we say 'they are running' for:

ný māténgèréété

'they have gotten up to speed and still not
slowed down'

All this is because the English Perfect focusses on the continued situation. English, seeing that something is continuing, does not ask is it the action or the result. We just reach for the continuous.

In a few cases, English can't quite use the Continuous, logically. If some one has died and not returned to life, can we use 'he is dying'? So we use an adjective to correspond to a Kikuyu Initiative:

ný nógéété

'I am tired'

ný máákũỵỵté

'they were dead'

Part of the initiation ritual for Kikuyu students is learning to use the Initiative correctly.

C. Now a word from your class system. About Class 3 and Class 4. Yes, you do know about Class 3 already, but no, you do not know all about it. You know half of it. Oh, the concords don't change. We would hardly give two sets of nouns with different concords the same Class number. But remember how in Class 10 you have plurals of Class 7, with prefix i-. and also plurals of Class 9, with N- prefix? Same thing here.

The Class 3 nouns you know have a prefix w- (or no prefix) and do plurals in Class 6.

These new ones have a prefix mw-, just like Class 1, and Class 4 plurals with a prefix my-:

mùtỳ	mýtỳ
'tree(s)'	
mùrùwùdhì	mýrùwùdhì
'lion(s)'	
mùkòrá	mýkòrá
'thug(s)'	
mùáká	mýáká
'year(s)'	

The Class 3 concords, we say again, are just the ones you already know, so there is only one new set of prefixes to learn, for Class 4. But wait. As a special bonus not-to-be-repeated offer, we can do better than that. There is only one new prefix to learn. Except for the adjective, Class 4 is just the same as Class 9, and the adjective prefix is the same mv- as is on the noun:

mýtỳ	ýnò	ndýàry	mýràihù
'these trees weren't tall'			

We don't feel this is too rough on you - you've had the worst of the concord system already.

D. Since this unit is so terribly easy, we can afford to

give you a bit more. Remember the numerals and counting up to ikwmi ná kenda? Here comes the rest. We only waited because you needed some pieces of the Class system.

First, twenty through ninety-nine. We make use of the word mýrònggò, which we can't really translate, unless you want to translate it as -ty (as in thir-ty, of course). It is not used in the singular, and is just a home-loving middle-class Class 4 (lower middle-class?) noun.

mýrònggò yýrý

'twenty'

mýrònggò ytátw

'thirty'

mýtý mýrònggò kenda ná kenda

'ninety-nine trees'

And so forth.

From 100 on to 999, we need a Class 5 noun with its Class 6 plural:

igàná rýmwe

'one hundred'

màgàná mèèrý

'two hundred'

There is here a new trick. Up until now, connecting ikwmi and kenda, mýrònggò ytándátw and igýrý, has been done with na 'and', 'with', 'plus'. Above one hundred we use a possessive to connect the mýrònggò:

ìgàná rýmwé rýá mýrònggò ỳỳr̀ỳ

'120'

màgàná mèèr̀ỳ máá ík̀ẁm̀í

'210'

These are the Class 5 and Class 6 possessives of course. But watch out. If we attach the units 1-9 without a 10-90, we go back to using na:

mb̀ẁr̀í ìgàná nà ỳm̀ẁé

'101 goats'

If you ever count above 999, you reach the level of nggìrì.

A Class 9/10 noun. Watch your pronunciation, will you? The word nggìrì means 'fences', while ngg̀ỳr̀ỳ is 'wart-hog'.

Again, we have:

nggìrì ỳm̀ẁé

'1000'

nggìrì ígìr̀ỳ

'2000'

and so on. Again, this connects with a possessive:

cìr̀ìnggì nggìrì ínhá cíá màgàná mèèr̀ỳ

'Sh. 4200/-'

Above that you start stealing from English. After all, even English stole its 'millions'.

E. And a couple of number manipulations. Want to multiply in Kikuyu? You need a Class 5/6 noun, rìl̀t̀à/màl̀t̀à. The phrase

màità mèèrý is not only 'two times', but also 'times two'.

For division we have to use k̀̀g̀̀yà̀nìà (which we follow with na for 'divide by'). We still avoid quadratics and calculus. Sorry.

F. But you might have a use for money (you have to count something, after all), so here is a quick list, if you don't know this already, of the working currency:

dhèndí ídháánó/ndùrúřũ

'five cents'

We are putting popular names in second position, and assuming you can guess or otherwise find out the class. A good test:

dhèndí ík̀̀mí/téénì/ìngóótòré

'ten cents'

dhèndí m̀̀ỳ̀rò̀nggò òt̀̀à̀nó/dhù̀m̀̀nì

'fifty cents'

cìrìnggì

'shilling'

The shilling, of course, is the basic unit of currency.

nóótì yà ídháánó

'five shillings'

nòòtì yà ík̀̀mí

'ten shillings'

nóótì yà mýrònggò ÿÿrÿ/kÿbáw/mbáwnì

'twenty shillings/pound'

nóótì yà ìgàná/máádhài

'100 shillings'

The pound as a unit is strictly British, not East African, but is often used in talking about really large sums. We've left out one important one - rwbíá/mbíá 'two shillings'. This is important mostly because the plural mbíá is one of the synonyms for 'money':

éé nà mbíá nhìnggý

'he has lots of money'

But the singular is in Class 11, which is not coming up until the next unit, so right now forget we mentioned it.



Home Exercises

Unit 11

1. Well, it is back to work, halfway through the course. Take your timetable from Unit 8 (or make up a new one if you can't find it) and for each hour where you had a sentence such as: ndiraarugire thaa imwe, create for the preceding hour a statement in the Initiative, as ndiraarugiite thinaa-cara, and for the following hour: ndaarugiite thaa igiri.
2. Using all four Tenses (don't mix up Tense and Aspect!) we've covered prepare ten pairs of sentences of the type: ni maki-nyite, matiinukite.
3. Describe yourself or someone else now or at some time in the Past using primarily Initiative Aspect verbs.
4. Describe a thug (or thugs), a lion (or lions), or a tree (or some trees). Be sure to use adjectives, possessives, a demonstrative or two, and Subject and Object prefixes.
5. Describe things you, or someone else has or doesn't have. Avoid anything you have more than nineteen of!
6. Write two mathematical word problems involving multiplication and/or division. You may crib from your Calculus text.
7. Prepare ten sentence pairs of the type: "A had X cents/shillings. (S)he bought Y number of Z".

Unit 11

Drill 1

Change Singular to Plural and vice versa.

Example: a. mūrūūthi ūria waari mūhūūtu
b. mīrūūthi iria yaari mīhūūtu

1. mīti miraihu nī yaatemirwo
2. mūkanda wakwa waari mūraaya
3. mūhuko ūyū nī wakwa
4. mītiing'oe ya mīrūūthi ti mīkuhī
5. gītonga nī kiraatwara mūtoka ūria mwega
6. mīrengeti yaku yaari mīororo
7. mūrimū ūria wa ng'ombe nī mūūru mūno
8. mīthigwiti iria ingī ii mūrīo
9. mūithikiri ūcio wī goro mūno
10. mūguī ūyū ti mūūgī

NDY NGOMBE
YAKWA YA
MBARU
DHERI



IKWMBY

Drill 2

Change the verb to the corresponding Initiative

Example: a. nī ndīraaruga

b. nī ndugiite

1. nī arugire
2. nī ndīraarīma
3. nī yahūūnire
4. nī maraikarire
5. nī ūraararamire
6. nī giakinyire
7. nī ūririkanire
8. nī tūraathiī
9. nī ciendirio
10. nī kīarīire
11. nī akomire
12. nī mūreenda
13. nī maraathikīrīria
14. nī rīonire
15. nī ikuire
16. nī araahūūrwo
17. nī ndīraakena
18. nī twamūgeithirie
19. nī araageria
20. nī araikirie

Drill 3

Replace the Infinitive with the First Person Plural Present Initiative.

Example: a. kwendana
b. nī twendaine

1. gūte
2. kūrūa
3. kūina
4. gūthooma
5. kuoha
6. gūitīrīra
7. kūrūmwo
8. kūnyiita
9. kūmūgūrīra
10. kūremwo
11. kwaria
12. gūceera
13. kūnyua
14. kwīruta
15. kūbatara
16. kūigua
17. kūraakara
18. gwetha
19. kūhaica
20. kūrūūgama

Drill 4

Respond to the Imperative, singular or plural, with the appropriate First Person Initiative.

Example: a. ikara
b. nĩ njikariĩte

1. te-i
2. eterera
3. thooma
4. gũra-i
5. riandike
6. wĩhithe
7. hũurũka-i
8. ũria
9. niina
10. koma-i

NJOROGE,
ARA MEEDHA



Drill 5

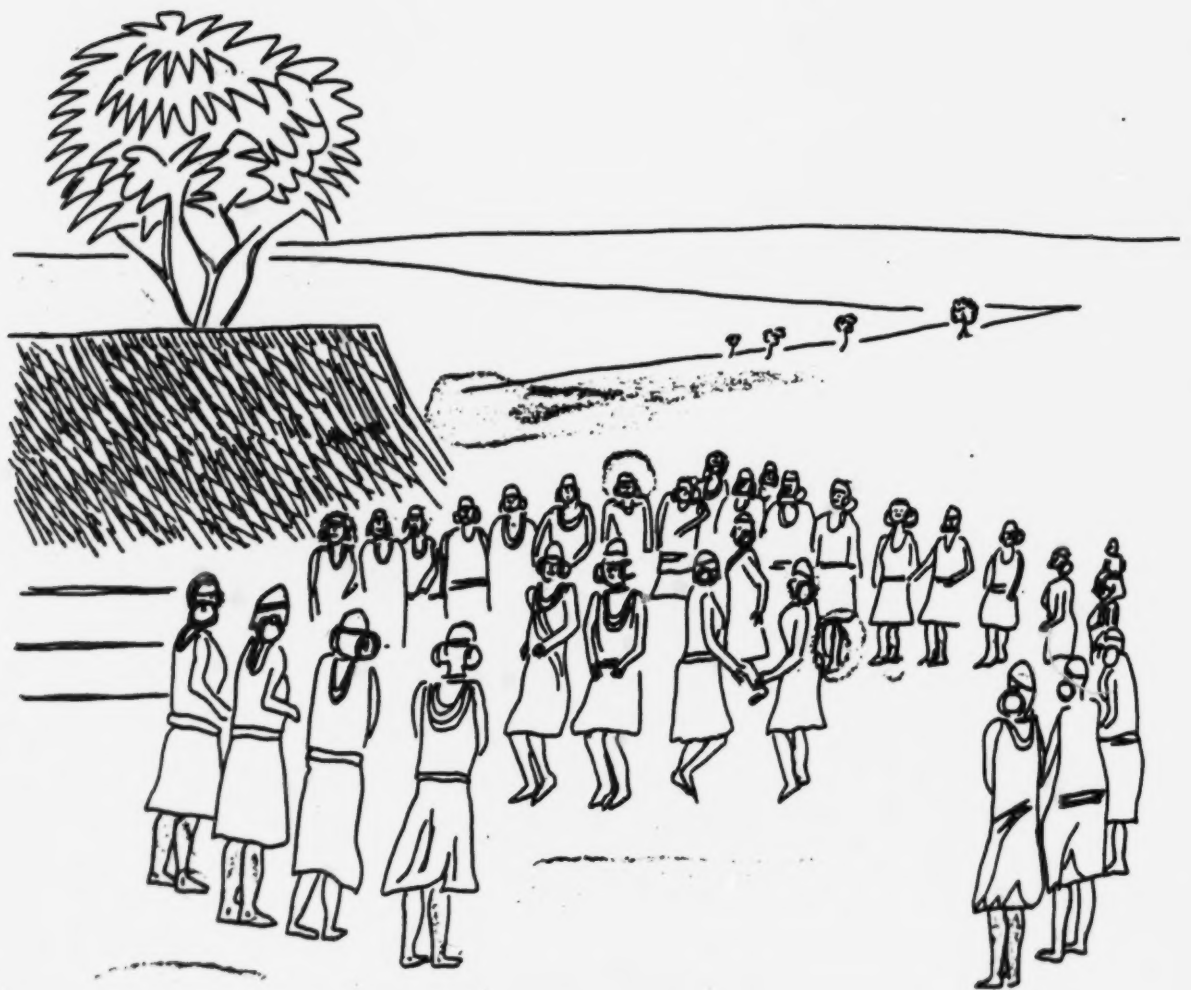
Answer the question in the negative.

Example: a. iraatū ici nī ciaku?

b. aaca, icio ti ciakwa.

1. mwarimū ūyū nī wa Kamau?
2. nguo icio nī cia ciana?
3. mīrigo Iyo nī yakwa?
4. ibuku rīrī nī rīake?
5. mbūri iria noru nī ciakwa?
6. iria rīu nī rīa ng'ombe iitū?
7. matumbi marīa nī maanyu?
8. kinanda gīkī nī gīa gītonga?
9. ng'ombe icio nī ciitū?
10. mūtī ūrīa nī wa irimū?
11. mang'ootore marīa nī maa athīīni?
12. igego rīrī rīarī rīa mwana ūcio?
13. iraatū iria nī cia maitū?
14. mūguī ūyū nī wa mūguīmi?
15. mīgūnda Ino nī ya mūrīmi gītonga?
16. njoochi irīa nī ya arīiū?
17. mūtiing'oe ūcio waarī wa mūrūūthi?
18. nyama ici nī cia athuuri shūūtu?
19. ng'onde irīa njerū nī yaku?
20. mīrigo Ino nī ya agendi?

NY RWYMBO
MARAAINA



Unit 12

A. This will be a fairly simple unit. We expect you to make up for it by starting on the Conversations. We'll be getting into full scale connected text soon; these should break you into connected Kikuyu (beyond the short pieces of the drills you've been getting). If your teacher feels like it, this may be supplemented with other text materials.

But since this will occupy a bit of your time, we'll keep this one easy. First, another real hard piece of the class system, namely Class 11. No, you don't have to be told about a singular and a plural. The plural of nearly all Class 11 nouns is simply good old Class 10. You do still have to memorize the singular and plural of the noun, of course. There is no way to predict that the plural of rŵŵŷ 'sniderweb' is ndŵŵŷ, while the plural of rŵŵŷ 'river' is njŵŵŷ. The Nasal Assimilation rules will not solve it all.

But given that you have memorized your nouns and their plurals, then the concord of Class 11 is magnificently simple

- just rw, rw, rw, your boat. All concords are the same:

rŵrŷmŷ rŵáké rŵáry rŵtũũné

'his tongue was red'

Subject, of course, to normal Vowel Coalescence rules. And the plural (once you know it) is pure Class 10:

nýmý cíáo cíárý ndùùné

'their tongues were red'

B. i. The main business of the day is the Subjunctive. Now, don't get upset. First, whatever you may know of Subjunctives in other languages, the Kikuyu Subjunctive is very easy to use and easier to form. The only problem with them formally is the fact that the characteristic sign of the Subjunctive, its final -e, disappears if you have a verb (like one of the passives) which does not end in -a in the Infinitive. Secondly, you already know the Negative Subjunctive; if you were paying attention in Unit 9, you will recall it is used to negate the Imperative. You also, if you listened very closely, will remember that what is used for commands is a Reflexive verb in the Subjunctive.

ii. Kikuyu operates, basically, three Subjunctives, one Negative, as already stated, and two Affirmatives. The two Affirmatives we call the Subjunctive and the Distal Subjunctive. The 'Distal' is in there as a fancy-sounding way of saying 'at a distance', which right away gives away the secret of the difference between the two. With the simple Subjunctive, we get to say

ný ndýrééndá wcanwíé njùýrý

'I want you to comb your hair'

No, we don't say rwcùýrý - unless you are so bald as to have

just that one (and then why comb it?), 'hair' is going to be plural in Kikuyu. And we don't bother putting in the Possessive, when the Object is an attached body part; if we say ný ndýráámótĩnĩrĩè ìnĩðrú 'I cut him off the nose', how many other likely owners of the nose are there? English is unusual in wasting time insisting on a Possessive here.

But back to our subject, or rather to our Subjunctive. The item quoted assumes one of a couple of things. Either the combing of the hair will be a regular thing, not a one-shot incident, or there is a comb handy so the person invited can use it at once.

But if we insert a prefix -ka- for the Distal Subjunctive, then:

ný ndýrééndà ðgácânwré njũðrú

'I want you to go comb your hair'

This assumes that it is probably going to be once only (or at least not intended to be regular), and that for some reason the actual combing cannot happen here and now. The effect is the result of the fact that the -ka- seems once to have been a real verb 'go' - long ago, of course.

Watch out for one thing. Tonally the two are very different. Also watch out for the fact that this -ka- is not the same thing as the -kaa- of the Negative Subjunctive (or the Far Future, to be met in the next unit).

C.1. The two Subjunctives behave very similarly, so what we say below about usage will be illustrated from both. This does not mean any one usage rules out one or the other. The Negative Subjunctive is relatively restricted, we'll point out ways it is used.

ii. Alone, as a weakish command or suggestion, whether for oneself or another:

túdhíy nà m̀tòkà

'let's go by car'

nj́yké átyà?

'what should I do?'

and, with the Negative, the standard Negative command:

nd̀ẁkààm̀ẁh̀ẁrè

'don't beat him'

The Affirmative can be strengthened by prefacing them with ny:

ny túdhíy

'let's go!'

With the ny, the Subjunctive becomes as strong a command as the Imperative, and makes up for the fact that the Imperative only works for Second Person.

iii. With the addition of a particle like no, no ngginha, ny wega, one gets a more dependent usage which is to be interpreted as necessity, obligation, or various shades of 'ought'.

nó nggínhà mádhíy rỳù

'they must go now'

ný wègá t'wándy'ké màr'wà

'we should write letters'

The Subjunctive with just no is often a definite prediction:

nó t'wóóké r'w'c'íw

'we'll surely come back tomorrow'

iv. With or without a preceding nyquo, it is used in expression of purpose:

ný móóniré ngg'w m'ar'ugé

'they gathered firewood so as to cook'

ný t'w'k'ombé m'biú ný'g'úó t'w'k'ág'w'rè indò

'let's borrow some money in order to go buy things'

This is another one where the Negative works:

ný ndýrééndà k'w'm'w'téídhíá m'w'tík'áànògè

'I want to help you so you don't get tired'

v. After a range of verbs of commanding, desiring, urging, and being appropriate for. The Subjunctive is used if the subject of the action desired and of the desiring are not the same. If they are the same, of course we use the Infinitive:

ndààm'w'ýr'iré ndág'áàk'ýr'è

'I told him not to eat it'

ndàrééndà thíy

'he doesn't want me to go'

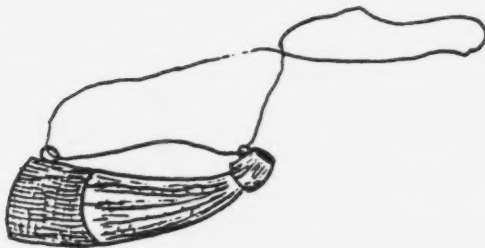
Here again, clearly, the Negative Subjunctive is possible.

vi. After an Imperative or (as we will see) a Future Tense, the Subjunctive is used as a Consecutive. As a glance at the right part of Essay 3 will tell you, a Consecutive indicates that the verb falls within the same time range as the preceding, but is later in absolute time. What this means in practice is that if I give you orders to do a series of things, the first one will be Imperative, but subsequent commands will be Subjunctive (Affirmative with no introductory particles):

dhíy' w̄kàḡw̄rè ḡȳc̄ànw̄rí w̄c̄ánw̄ré njūȳrý

'go buy a comb and comb your hair'

Note that it is often very hard to distinguish this from purpose - you could just as easily try translating 'go buy a comb so as to comb your hair'. This is a less likely meaning than the Consecutive interpretation, but is still possible.



KE KANHA
WKUNDE
MBAKY

Home Exercises

Unit 12

1. Describe a story, a mosquito, a river, or a language. Be sure to use adjectives, demonstratives, Subject and Object prefixes.
2. Make a list of things you would like your classmates, instructor, family, and friends to do, and to go and do. (Try to keep this friendly).
3. Write a dialogue in which one person makes commands and series of commands (including negative commands) and/or suggestions and the other suggests those concerned ought or ought not do the actions mentioned. Got that? Go back and reread it - it does make sense in the end.
4. Make a list of things you should do and/or are obligated to do and the purpose for which you should do the action. If any involve this course, then go do them.



RWHIW

 RWRV KUUMA NJORA
 RWTICOOKAGA TWHW

Unit 12

Drill 1

Change from Imperative to Second Person Subjunctive.

Example: a. rīma
b. ūrīme

1. rīa-i
2. gīkuue
3. ririkana
4. nyenderia-i
5. teng'era
6. ona
7. tūganīre-i
8. te
9. reehe
10. ndugīra
11. rora-i
12. nyiita
13. ciruge
14. rīma-i
15. ina
16. uruga
17. ceera
18. andīka-i
19. aria
20. mūtige-i

Drill 2

Add a second command as indicated on your worksheet.

Example: a. thiĩ mũgũnda.

b. thiĩ mũgũnda ũkarĩme.

1. rĩma-i

-inũka

2. wĩrute Gĩkũyũ

-thooma ibuku rĩrĩ

3. una ngũ

-akia mwaki

4. kira

-thikĩrĩria

5. ikara-i

-rĩa irio

6. mwĩciirie

-cookeria mwarimũ

7. iga mbeeca bengi

-tonga

8. twara ngaari nginya Karaatina

-geithia athuuri

9. umagaria-i ng'ombe

-rĩithia

10. cimba irima

-ĩhitha thĩĩnĩ

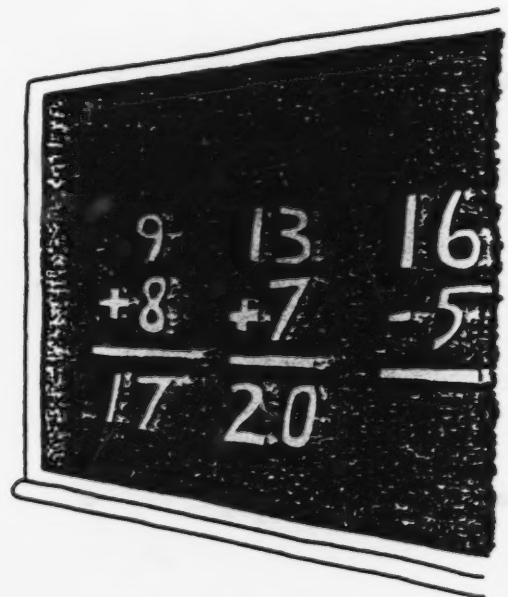
Drill 3

Change the sentence to the plural

Example: a. rŭkŭ rŭrŭ ti rŭritŭ
b. ngŭ ici ti nditŭ

1. rŭrigi rŭria ti rŭkuhi
2. rŭhiŭ rŭrŭ ni rŭŭgi .
3. rŭŭi rŭnene ni rŭriku
4. rŭcuiri rwa rŭgŭ rwarŭ rŭtuune
5. rŭthaanju rwakwa rŭtiari rŭtire
6. rŭgiri rŭu ni rŭcong'i
7. rŭthiomi rwitŭ rwŭ hinya
8. rŭgano rwa marimŭ ti rŭŭru
9. rŭbaaŭ rwa kirathi giki ni rŭirŭ
10. rŭtumo rwŭ nguo-ini ino yaake ni rŭnene

RWBAAW
RWY MADHABU



Drill 4

Respond to the statement with a wish. Use the subject given in your worksheet.

Example: a. Wacū ndanaruga ūmūūthī
b. nī ndīreenda aruge

1. cūūcū ndanagana rūgano ira
ithuī
2. Kamau ndanagūra iraatū
Njeeri
3. ciana itiinathīī cukuru kīrooko
ithe waao
4. ndiinarīa irio rūūciinī
nīī
5. tūtiinaruta wīra
ithuī
6. matiinaina ndaaci ūtukū
ithuī
7. ndūneethamba ūchiū
maitū
8. arutwo matiinaandīka mathoomo
aarimū
9. aanake matiinahūūra mūbiira
nīī
10. ndiineekīra tia nduune
Gathoni

Drill 5

Respond with a statement of necessity.

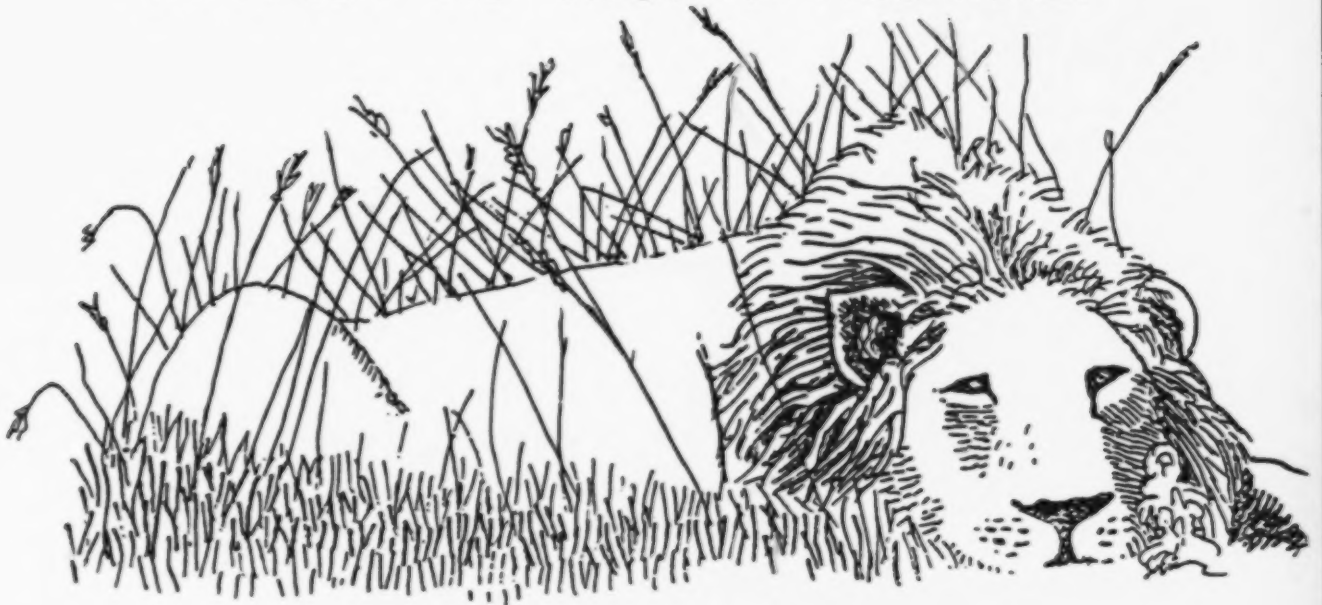
Example: a. ndiraaria irio iria

b. no nginya urie irio iria

1. tūtirahanda mbembe
2. ndaraakima waru
3. nduraathooma ibuku ria GIigIkūyū
4. nyumba njerū ndiraakwo
5. mūwaru ndaraanyua ndaawa yake
6. matiraathiI Gicuka
7. mwarimū ndaraaria ūmūūthī
8. ageni matiraagagūrwo
9. maitū ndaroima nyumba-inī
10. thooguo ndaraahūra ciana

MWRWWDHI

TA NDIGA- NO NGGINHA HUURWKE!



MAITW NY EENDAGA
CIANA NJADHYKI



Unit 13

A. This unit is all about verbs, largely because we are running out of useful new classes to give you. First we present the Future. Actually the Futures. You know, of course, that Kikuyu has three Pasts. So two Futures will not be too bad, will it? We have the Near Future, used (approximately) for the rest of today:

ný mǎryǎdhóómǎ íbúkù rýrý

'they will read this book'

And the Far Future:

ný mǎgǎǎdhóómǎ íbúkù rýrý

'they will read this book'

Different prefixes, different time. The Negatives for these are really easy, since they use exactly the same prefixes:

ndírýmǎhé íbúkú

'I won't give him the book'

Or, further off,

ndíkǎámǎhé íbúkú

'I won't give him the book'

Let us warn you, in using these, not to take the today - tomorrow line too literally. Using the -ryy- forms - the Near Future - means you plan to do it, and you think you will do it fairly soon. If you happen to be thinking of tomorrow, or even rarely, next week, as 'fairly soon', then the impor-

ant factor is are you starting a plan or just making a prediction?

Another thing to watch out for with the Near Future (the Far Future minds its own business and causes no problems) is that for some speakers the -r- gets dropped. This is most common in the First Person Singular, where you are likely to find ný ndýýmǵhǵwǵrǵ instead of ný ndýrǵýmǵhǵwǵrǵ 'I will beat him', but it can happen elsewhere.

The Near Future, finally, has the distinction of being the one construction Kikuyu speakers disagree on most. As you may judge from the double representation in the paradigms, there are at least two different patterns of tonal behavior used in different dialects.

B. Now, for you Science Fiction freaks, we will explore a bit two alternative Futures. By this, unfortunately, we only mean alternative ways of expressing the Future. Sorry.

First, one you already know. The good old Present Continuous, as in ný áráádhòndéká ngààrí 'he is fixing the car'. In English, you can say something like 'I'm doing it tomorrow', using the Present Continuous because in the Present you have the fixed intent. Well, Kikuyu allows itself the same luxury, and as long as the serious intent is there you may use the Present Continuous in place of the Far Future. It is not a very common usage, but one you should know.

The other is a little different from what we've been using, a brand new construction, which we call the Present Neutral Negative. You may find a better name, but unless you do, live with it. Now, let us quietly admit that this goes against all we told you about how by the nature of things. Neutral and the Present can not co-exist, since Neutral Aspect implies at least the possibility of a momentary action, Present Tense implies action simultaneous with speech, and one cannot usually speak instantaneously. How very true. Unfortunately, that doesn't take into account the tendency of people like us to grab names wherever we can find them. We have an extra Present Negative, all the other labels are used up, so we steal the Neutral. Oh, we can justify it very rationally. This only exists in the Negative, see? And you can say that you DON'T do something instantaneously, can't you? Logic.

Unfortunately, that is not really the way it is used. If someone says to you ndĩkwhè, it means 'I ain't a-goin' to give it to you'. It has the same present intention to do something (or rather not to do something) later that the Future use of the Present Continuous has, but it is rather stronger - 'I'm not giving it to you, and that's final'. Watch out for the lengthening of the prefix (and don't ask us to explain it) and for the fact that in the Third Person, Class 1, we get ndèèdhóomā íbúkú 'he is not going to read the book'.

A cultural point to ponder - Kikuyu has three ways to say 'I did it' - and five ways to say 'I won't do it'. Draw your own conclusions.

C. Now, we know a very little about Consecutives after the last unit. We recall that Consecutives are verb forms which specify the same Tense range as a preceding verb, but move the action on a step. And we recall that after the Imperative (and, we said, after the Future) we can use the Subjunctive as a Consecutive. Very good, you remembered. But, while that's fine for the Future (both Futures), what about our three Pasts (ný ndýráádhòòmíré, ný dhóómíré, and ný ndáádhòòmíré)? Can't they have a Consecutive too? Why, sure they can. In fact, we can let them have one each:

Today Past:

ný ndýfirè nhàmà ndáániĩnà

'I ate the meat and finished it'

Yesterday Past:

ný ndýrááryĩré nhàmà ndýráániĩná

'I ate the meat and finished it'

Far Past:

ný ndááryĩré nhàmà nggýnĩfínà

'I ate the meat and finished it'

One nice thing about the Consecutives is that they can be strung together in nice strings. Look at Text 1, just for an example. This is most common in the Far Past, but can happen anytime. Another nice thing, very useful, is that you can draw special attention to one of a series of actions by shifting it out of the Consecutive. We do much the same sort of thing in English by inserting and leaving out the subject markers - 'I came and spoke to him and got his permission, and I went and cooked and cleaned and went to sleep'. If we shift the position of the extra 'I', we get a slightly different effect: 'I came and spoke to him and got his permission, and went home, and I cooked and cleaned and went to sleep'. And if we use all 'I' forms, we get something very awkward: 'I came and I spoke to him and I got his permission and I went home and I cooked and I cleaned and I went to sleep'. You might use that last one if you wanted to stress not only each action but also the incredible amount of work involved.

In Kikuyu it works much the same way - all Consecutives are fast moving, all non-Consecutives are slow, emphatic, and boring, shifting one of a string of Consecutives to the regular Past draws our attention to it. Of course, in English we can only leave out the pronoun if the subject is the same as what precedes it; we can't change 'I came in and you went out' to 'I came in and went out' without seriously changing the meaning. But in Kikuyu ný ndáátòònhíré ná wkiúma is per-

fectly all right, with the Consecutive in its proper place.

What you can't do in Kikuyu with the Consecutives that you might expect, is to begin a series of actions one day, keep listing what you did up til midnight and then carry on into the next day with a shift from Yesterday Past to Today Past Consecutive. This is illogical - why have three Past Consecutives if they just duplicate the information in the main verb at the beginning of the string? But that's the way it is. Sorry.

Another expectation, logical enough, asks us, why is there no Consecutive for the Present? The reason, however, is truly obvious. What does a Consecutive say? It says, this verb is in the same Tense as the preceding, only later. What does the Present Tense say? The time is right now while we are speaking. So two Present Tense verbs are trying to be (if not precisely) simultaneous, so how can one be later? And that's why there is no Consecutive for the Present Continuous.

D. There is a Negative Consecutive - 'and/but I didn't do it'. This is rare, but is used from time to time, so here you are. It looks like a Negative Subjunctive with the -kaa- left out:

ný ndáárùgírè nhámà ná ndírỳè

'I cooked meat and I didn't eat it'

This differs from the normal Consecutives mostly in scarcity

and in the fact that Kikuyu will not allow you to string sequences of failures to act into a connected narrative. We advocate this as a piece of recognition grammar only.

The Consecutive System in general, though, is important, and you should use it whenever the opportunity arises. Not to do so will make you sound very stilted if not positively wrong.

NJAGY



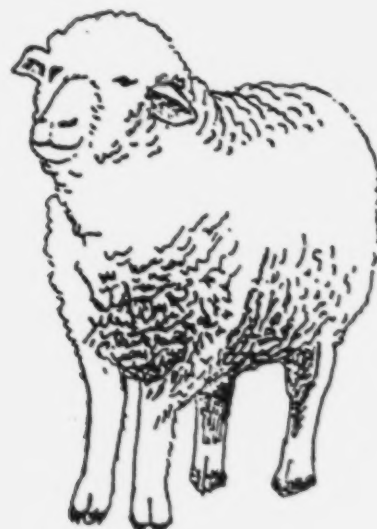
YY MYCOORA
MYEGA

Home Exercises

Unit 13

1. Plan your future, or someone else's future, by making a list of ten things you, or someone else, will do in the Near and in the Far Future.
2. Write and perform with a friend a dialogue between a person who gives suggestions saying that the other person ought to do various things, and the other person who absolutely refuses to do the action in question.
3. Write three short narratives describing what you or someone else did today, yesterday, and the day before yesterday. See how much more detailed you can make your reports now?

MBAARA
YA AKA
NDYRY
NGONDU



Unit 13

Drill 1

Change the statement of intent or wish to the appropriate Future.

Example: a. nĩ ndĩreenda gũthĩĩ ũũmũũthĩ
b. nĩ ndĩĩthĩĩ ũũmũũthĩ

1. nĩ ndĩreenda kũgũra mũgeka rũũciũ
2. Njooki ndareenda gũthambia nguo mĩaraho
3. ndireenda kũruga rũũciũ
4. nĩ areenda kũnyua thubu wa mahĩndĩ hwaĩ-inĩ
5. mũrĩĩu ndareenda kũnyua maaĩ ũũmũũthĩ
6. nĩ mareenda kũgũra mũrengeti ooke
7. airĩĩtu nĩ mareenda kũina rwĩmbo kiumia
8. mũrutwo nĩ areenda kũinũka thaa mũgwanja
9. tũtireenda gwaka nyũmba mwaka ũyũ
10. nyoni nĩ ireenda kũina kirooko tene
11. nĩ ndĩreenda gũũkĩra thaa imwe
12. mũtegi nĩ areenda gũtega nyamũ kiumia gĩkĩ
13. rũhuuhu nĩ rũreenda gũkoma mũthenya
14. athuuri nĩ mareenda gũthooma mabuku ũũmũũthĩ
15. nĩ tũreenda gũthĩĩ Rũraaya hĩndĩ ya thaano
16. Gathoni nĩ areenda gũũka kũnyua caai rũũciũ
17. mũthĩĩni ndareenda kũrĩha thiirĩ o na rĩ
18. arĩmi nĩ mareenda kũhanda mwere ũũmũũthĩ
19. nĩ ndĩreenda kũrĩa thaathita
20. tũtireenda kwĩruta kĩnjĩrĩmaani mwaka ũyũ

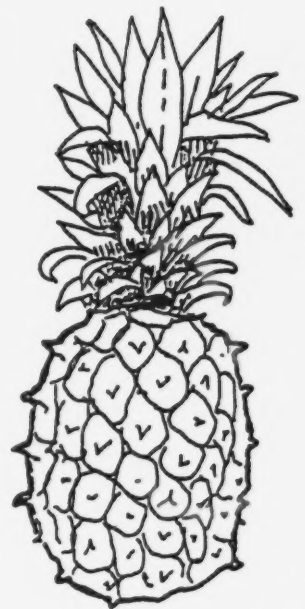
Drill 2

Respond to the command with a Future statement.

Example: a. thiĩ ūkagũre irio
b. nĩ ngaathiĩ kũgũra irio

1. ikara haha ūthoome ibuku
2. iyũria thaburia maaĩ ūruge nyama
3. kombora-i ngaari mũthĩĩ Embu
4. oya itimũ ūgatheece kĩng'ang'i kĩrĩa
5. thambia indo na ūcihuure
6. rora-i rūbaũ mwandĩke ciugo ici
7. thiĩ rūũĩ ūgatubĩre
8. rūrũngania-i mbũri mũinũke
9. gũra mabuku ma Gĩkũyũ ūmathoome
10. nĩ tũhingũre mũrango tuumagare

NY NGGWIRE
RYINABU
NDWWNHW NA NY
NDYRYRYRYA
TOONDW RYY
MWRYO MWNO



Drill 3

Add the verb indicated on your worksheet to the sentence given.

Example: a. nĩ nĩmire mĩgũnda ũũmũũthĩ

b. nĩ nĩmire mĩgũnda ũũmũũthĩ na ndaahanda

1. Kamau nĩ agũrire marigũ

-rĩa

2. arutwo nĩ maathoomire ciũria cia kĩgeranio

-cookia

3. mũthuri nĩ ooire itimũ

-ũraga kĩng'ang'i

4. ũũmũũthĩ maitũ nĩ athambirie nguo

-anĩka

5. Wanjikũ nĩ aathiire rūũĩ

-taha maaĩ

6. nĩ njũkĩrire kĩrooko

-kiinya magego

7. ira hwaĩ-inĩ nĩ tũraarutire nguo

-koma

8. Mwangi nĩ acereirwo nĩ cukuru

-hũũrũo

9. ndagĩtaarĩ nĩ ookire iyo

-thondeka

10. nĩ nyonire mũrũũthi

-teng'era

Drill 4

Change each sentence to the Far Future.

Example: a. ciana nĩ ciathoomire na igĩthaaka

b. ciana nĩ igaathooma na ithaake

1. bundi nĩ aathondekire terebiiceni akĩrĩhwo
2. Waciira nĩ ookĩrĩre akĩara ũrĩrĩ
3. mbũri nĩ cioonire hiti igĩteng'era
4. atumiia nĩ maageithanirie makĩaria
5. nĩ twathiire Mũrang'a na tũgũre karagita
6. mũciirithania nĩ eeciiririe mũno agĩtua ciira
7. aanake nĩ mainire rwĩmbo magĩkena
8. mũirĩĩtu mũthaaka nĩ akoona Kamau akĩmwenda mũno
9. mwarimũ nĩ arutire wĩra nginya akĩnoga
10. ngui yakwa nĩ yarwarire na igĩkua

NGGUUW - NY YOIMIRE
RWWY YKYNIIINA MWGWINDA



Drill 5

Answer the questions in the Affirmative or Negative as indicated on your worksheet

Example: a. nĩ woonire mũthuri ũcio?

b. aaca, ndiamuonire

1. kũra kinene nĩ kĩarĩre kĩĩhuruuta?

II

2. ciana nĩ ikomeete?

aaca

3. Wanjikũ nĩ eecanũrĩre njuĩrĩ rũũciĩnĩ?

aaca

4. mbũri nĩ irathiĩre kũrĩithia werũ?

II

5. arutwo nĩ meendeete mũrutani wao?

II

6. thooguo nĩ ooragire mũrũũthi?

aaca

7. aarimũ nĩ makaaruta ciana gũthooma?

aaca

8. mbuku nĩ yaiĩre nyama nene?

II

9. athuuri nĩ maraanyua njoohi?

II

10. nĩ mũheanire mabuku?

aaca

11. nĩ tũgũrĩre nyama
-ruga
12. Karanja nĩ aakinyĩre Gĩcuka
-andĩka wĩra
13. nĩ ndĩraandĩkĩre marũa maingĩ
-ikĩa boothita
14. mwana ahaĩcĩre mũtĩ gacũmbĩrĩ
-gũa thĩ
15. thũ ciao nĩ ciookĩre
-ũraga
16. nĩ mareenjĩre irĩma
-thĩka
17. maitũ nĩ aikarĩre thĩ
-tũganĩra rũgano
18. gĩtĩ nĩ kĩoinĩkĩre
-teeo
19. Aa Gĩtaũ nĩ maĩgĩre nduka
-endia-nguo
20. mũtĩ mũraihu nĩ wagũĩre
-kĩranĩria njĩra



NHW MBA YANHU YRY
MWTY WTOOMA

NJAGADHI



Y-Z-A-K-U-D-N

Unit 14

A. In this unit, you lucky people, we take you on what may not be your first but certainly won't be your last trip into the world of Aspect (unless, of course, you drop the course immediately). Aspect - well, we won't re-explain it here, go into Essay 3 and read all about it - why say it twice? As you have seen, if you did just go back and read all that, Aspect is basically time in relation to time, and when we single out a time - Past, Present, Future - with Tense we need to specify whether the action happened at that time, before it, after it, etc.

Today we are dealing with the Habitual and Continuous. The names are self-explanatory, so let us explain that the Continuous is used of actions actually in progress at the time being talked about - 'at precisely 2:15 A.M. I was eating a peanut-butter sandwich'. Given this statement and a time machine as a reliable witness, we can check, and if the speaker did not have a peanut-butter sandwich in his mouth or on the way into it at 2:15 A.M., we may call him a liar.

The Habitual indicates that the action was performed at more or less regular intervals during a period specified - 'all last year I used to eat peanut-butter sandwiches at 2:15 A.M.'. To check the truth of this, we would need to sample several 2:15 A.M. feedings, and if a reasonable number of them

out of the year showed the right kind of sandwiches, we could accept the statement.

Now, we have been using the Present Continuous all along - ný ndýráánògá 'I am getting tired'. Nothing new about that. So you would logically think we ought to introduce the rest of the Continuous forms first and then get to the Habituals. Wrong. Good logic, inadequate premises. The sad fact is, that even though they have room, with only a hundred or so really distinct verb forms, the Kikuyu just don't bother to differentiate between the Habitual and the Continuous except in the Present Tense. They say if it's Past or Future, and it takes place over a stretch of time, just call it Habitual. Sure, both meanings are found. Some forms are more likely to be taken as Habitual than Continuous and vice versa. And though normally they sound the same, there are ways of differentiating if it becomes really important. But usually not - as English will demonstrate (not 'will usually demonstrate'), differentiation is too much work to do (not 'to be in the habit of doing') every day.

All these verb forms, then, are basically Habitual, which means they will have the Habitual suffix -ag- in them. Watch out for where it goes (sometimes final, sometimes middle), what it can do to Vowel Harmony (the Habitual Infinitive of gũcòòkèrĩa is gũcòòkàgýrĩa), and for verbs like kũwràgà 'kill' which look Habitual but are not ('kill' habitually is kũwràgàgà).

All these forms - except for the Present, which is exclusively Habitual - can be seen as either Habitual or Continuous. The closer to the Present, the more likely the form is to be Continuous - imagine saying 'at 2:15 last night I was in the habit of eating a peanut-butter sandwich'. The further from the Present, and the larger the time span specified, the more likely to be Habitual - imagine again, please, 'twenty years ago all through September I was in the middle of eating a peanut-butter sandwich'. That is either a very big sandwich or a very slow eater. But these are only probabilities.

All the Tense-marking Habituals, unlike the Neutral Aspect Past we have gotten used to, have Negatives formed on precisely the same pattern, so we don't need to illustrate. If you need a form, go to Essay 3 or the Paradigms. There are no undesirable peculiarities.

B. Specific Habitual forms - we have first, the Habitual Continuous Infinitive. Works just like a regular Infinitive, but is either Habitual or Continuous. Looks the same, too:

ndĩréénda kʷrùgága ò m̀d̀hènǎ

'I don't want to cook every day'

And there's an Imperative:

rùgága

'cook (regularly)'

And a Negative Subjunctive:

ndwkaârûgàgè

'don't keep on cooking'

And of course, there must be a Habitual Subjunctive:

ný ndýréendâ wrûgágé ò mwdhènhâ

'I want you to cook every day'

And even a Distal Subjunctive:

ný ndýréendâ wkârûgágé ó mwdhènhâ

'I want you to go cook every day'

All the above are exact copies of the non-Habitual equivalents and are used exactly the same ways. The same is almost true of the two Futures:

ndikáârûgágá ó mwdhènhâ

'I won't cook every day'

ný ndýrýrýrýágá dhàadhítà

'I will be eating at noon'

The shapes correspond perfectly and the meanings of the items illustrated match well with the Neutral counterparts. But the Near Future Habitual is also used, for example, when in the story of why people die God says:

ný mârýyâkúágá

'they will always die'

This does not mean that 'they will be dying at some specified time', nor does it mean 'they will die habitually starting today', rather than starting tomorrow. Instead, this is the

element of intent we talked about in the Near Future coming out. This is, after all, a decree, and what can be more intent-filled than that?

The remainder are all straight forward in meaning, though the shapes are not like those of the Neutral forms we know. The Yesterday and Far Past prefixes should be no news, though.

Present:

ný dhóómágà m̀ẁnò

'I read a lot'

The Present Continuous, ný ndýráádhdòomá m̀ẁnò, would mean, 'I am reading hard' or 'intensively' or something of that sort.

Today Past:

r̀ẁẁcíný r̀ẁẁ ný méék̀ẁínágà

'this morning they were dancing'

Yesterday Past:

t̀ẁt̀iráár̀ẁtágá ẁỳrà

'we weren't working'

The Today Past is nearly always Continuous. Yesterday is Continuous more often than not, but the Far Past Habitual is habitually Habitual:

ný áárymágá ó m̀ẁdhènhă

'he cultivated every day'

Remember, there are no trick forms like the Recent Past Negative and the Present Neutral (so-called) Negative with

these Habituals. All Negatives behave decently like their Affirmatives.

C. Haven't we forgotten something? We gave you Habitual Imperatives and Subjunctives, Pasts, Futures, how could there be anything else? But what about Consecutives? Those things that took up most of the preceding unit. Well, yes, there are Habitual Consecutives. After all, you need to be able to say things like 'he used to get drunk and then beat us'. The 'and then' suggests we should have a Consecutive.

And we do. But we can't use the Consecutives we just learned. For one thing, each of them is used exclusively with its own verb form (except for using the Subjunctive in the Future). For another, the rule says that the Consecutive implies one thing happening after another has finished. Well, the 'get drunk and beat us' doesn't mean that after the habit of getting drunk ended a new habit of beating began. So we have different forms, which allow the first bit to be incomplete. And each can be used with any of the Habituals (except for Imperative and Subjunctive, which still take Subjunctives).

ný ááryyágwó ágátwñwórá

'he used to get drunk and beat us'

That is the non-Punctual Consecutive; the Habitual Consecutive is just like it but has the familar -ag- in it:

ný áárýyágwó ágátwñwórágà

'he would get drunk and be beating us'

The 'Habitual' Consecutive is actually about half the time Continuous. Unlike the other Consecutives, it usually will not follow itself. The norm is one Habitual Consecutive (or none at all - it is not too common) followed by several non-Punctual Consecutives.

These can be thrown into a string of regular Neutral Consecutives, or put after a Neutral verb, if you want to make a quick change to the Habitual:

...írímw rýgýwká ó hwáy-iný ... rýkámwýrá átýrýrý...

'...the ogre came in the evening ...and kept on saying...'

Remember to keep the -ka- prefix short. The -kaa- is Far Future and Negative Subjunctive only!

D. Well, the run of short units ends here. Since we just gave you one piece of verb with -ka- prefix, let's give you some more pieces of the Class system with the same prefix. We are talking about Classes 13 and 12. Class 13 (which always has a Class 12 plural if there is a plural at all) has very few nouns which belong exclusively to it, the best-known being kànùà/twñùà 'mouth(s)'. The rest are mostly what we in the trade call Diminutives.

Let us leave the details of Class 13/12 form and concord

to Essay 2 and the Paradigms, and go straight to the business of Diminutives. For almost any noun, it is possible to derive a Class 13/12 noun meaning a small specimen:

m̀wàná kààná

'(little) child'

or a small amount:

ìrìó twàrìó

'(a bit of) food'

Smallness being what it is to the human taste, this can have overtones of insignificance or cuteness. It can be said seriously or in fun, as insult or compliment (kàmẁndũ 'little person' will tend towards insult, kàmẁaná 'little child' is a compliment). Sometimes you will have two different Diminutives of the same noun with different meanings (kòòrí 'kid' and kàb̀ẁrí 'small goat' both from mb̀ẁrí 'goat'). And sometimes you will have a Diminutive meaning about the same as its source word (ìh̀indà ìrààyà 'a long time' and kàh̀indà kàrààyà 'a long time').

You do not have to make up Diminutives yourself if you don't want to and if the adjective m̀ẁníní is enough for you. If you do desire to, it is usually fairly safe. Take the old prefix off and replace it with ka- in the singular and tw- in the plural, with concords to match -ka- and tw- throughout. That will work not for all nouns but for most.

But even if you don't want to create them (and we would

not blame you for not wanting to make them up), the Kikuyu use a lot of them. So be ready to recognize them, and to guess at what regular noun lurks behind, say, kàbùkù. Why, that is the Diminutive of ìbùkù (or possibly mbùkù) and means 'booklet'. Great, though it's not always that easy.

E. Before we leave the subject and the unit, one more use of ka-. You will find around a number of numbers with a prefix ka- (or, by the normal rule, ga-). And this is passing strange, because we expect Class 13 (ka-) to be singular and here it is on plural numerals. What is happening here?

The answer is, Ordinal Numerals. In case you aren't up on the term, Cardinal Numerals are 'one, two, three...' and Ordinal Numerals are 'first, second, third...'. In Kikuyu, Ordinal Numerals are done with Possessives:

ìbùkù rýà mágwǎnjá

'the seventh book'

For most numbers, the Possessive is just thrown on the front of the Cardinal Numeral:

ìbùkù rýá íkwímí ná rýmŵé

'the eleventh book'

But if the number is one that takes concord prefixes, 2-6 and 8, then the Class 13 prefix goes on (since we can't have a naked numeral):

ibùkù rýà gátándátw

'the sixth book'

The 'first' is irregular (so it is in English, French, German, Russian - does this mean anything?):

ibùkù rýà mbéré

'the first book'

Literally, 'the book of the front' (sounds highly politicized). The 'last' is similar

ibùkù rýà mwdhiá

'the last book'

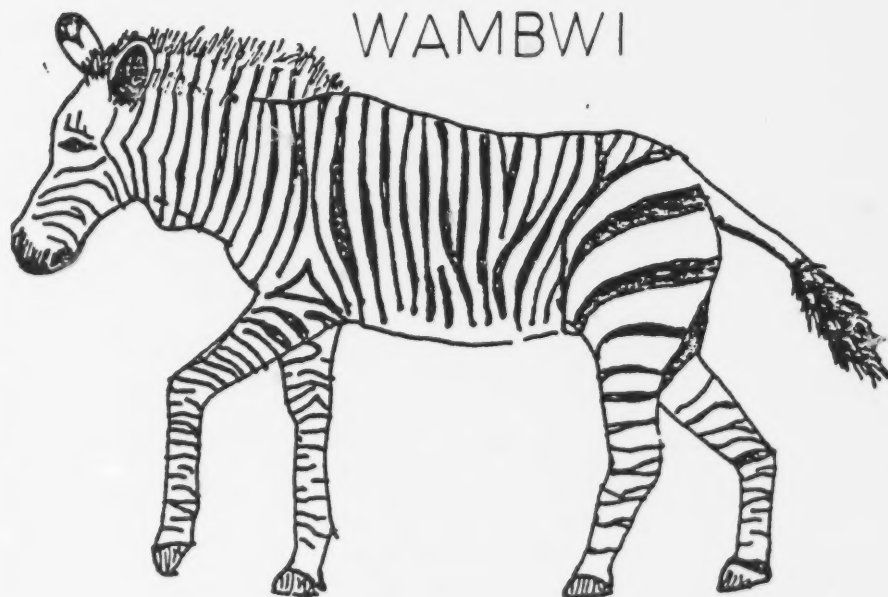
or, more common these days, from the Swahili,

ibùkù rýá mwìcò

Both mean 'the book of the end'.

Mwìcò wá ídhòòmó

NY WWY
RYYTWA
RYNGGY?



Home Exercises

Unit 14

- 1 Make a list of ten things you or someone else does everyday or does not do everyday.
2. Take the list made for 1 above and indicate which things you or the other person likes to do everyday. Then indicate which things your teacher and which things your mother likes you to do everyday.
3. List the actions which occurred habitually in 'The Egg that Hatched a Beautiful Girl' (Gecau p. 127-131). Be sure to use Habitual Consecutives as well as Habituals.
4. Compose a brief narrative concerning a small child, a small bird, and a small amount of food.

MBEMBE NY

IHANDAGWO MWNO NY

AAGYKWW, NA IKOINWO,

IKARUGWO, IKARYO



Unit 14

Drill 1

Change the verb to the Habitual.

Example: a. nĩ wathiire Gĩcuka iyo

b. nĩ wathiaga Gĩcuka o kiumia

1. nĩ ndĩraaruga ũcũrũ rĩu
2. mũthuri nĩ aaniĩnĩre irio ciothe
3. mwarimũ nĩ araatuĩganĩra ng'ano njega
4. Njoroge araaceerire kwene ira
5. igũũta iraanogoka rĩu
6. mwĩhia akaahũũrwo nĩ mahĩtia
7. akũrũ nĩ maroota mwaki
8. Kamotho nĩ aagũrĩre ngaari
9. athũkũmi acio matiraagoma
10. kaana nĩ karaakoma
11. mũhĩndĩ ndaraarĩa nyama cia ng'ombe
12. mũruti wĩra nĩ araanogokire
13. aarimũ matiĩnacookeria aarutwo
14. nĩ ndĩreenda ũruge caai thaa ikũmi
15. arĩmi nĩ maraarĩmĩra mbembe mũgũnda-inĩ
16. ciana nĩ ireenda kũrĩa ngwaci
17. athuuri acio nĩ mareeciĩria mũno
18. Gathoni na mũĩru-we nĩ maarĩĩre
19. nĩ tũkaahaica mbaathi tũthĩĩ Nyĩrĩ
20. Kariũki nĩ aathiire Gĩcuka na akĩgũra indo

Drill 2

Change from Initiative to Habitual

Example: a. nĩ eekũrugĩĩte

b. nĩ eekũrugaga

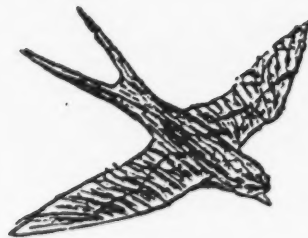
1. mũirĩĩtu ũcio nĩ acanũrĩĩte njuĩrĩ wega
2. hiti nĩ ciarĩĩte nyama ciothe
3. twana nĩ tũraathaakĩĩte
4. mũrũũthi nĩ ũkomeete
5. atumiia acio matitahĩĩte maaĩ
6. arutwo matiathoomeete mabuku maa
7. Kĩmani nĩ araatawarĩĩte ngaari ihinda iraaya
8. Aa Njeeri matikeneete ũmũũthi
9. nĩ ngũnyuĩĩte njoohi
10. ngĩa nĩ yategeete ciũngũyũ
11. Wĩirimũ nĩ aigũĩĩte thoni
12. mũũthigari nĩ aanyĩĩĩĩte mũici taũni
13. kĩrimũ nĩ kĩaarigĩĩtwo nĩ ũhoro ũcio
14. arutwo nĩ magereetie mũno
15. tũtirĩhĩĩte mathiirĩ maitũ
16. ngarĩ ĩno yariĩte andũ
17. mwanake nĩ eehumbĩĩte wega
18. mateng'ereete ũguo toondũ wa guoya
19. ũthiĩte ndũũnyũ kũgũra kĩ?
20. mũrwaru ndaanyuĩĩte ndaawa

Drill 3

Change the Subject to the diminutive

Example: a. mūirīitu ūcio nī mūthaka mūno
b. kairīitu kau nī gathaka mūno

1. ciana ciitū nī theru
2. mbūri iyo nī yanagia mūno
3. nyoni nī ciikaraga mītī igūrū
4. rūhiū rūrū ti rūtuuhu o na haniini
5. irio ciothe nī ndie nī mbaka
6. tai yake yarī njega
7. rūgendo rūu rwarī na hinya mūno
8. ngaari iyo nī njerū
9. ithandūkū rīa kīgera rīarī iritū
10. thaa ino ti yakwa



DHW NGGWRWRW
NY KANHONI KANIINI

Drill 4

Answer with the verb given on your worksheet

Example: a. kiumia giki kiraathirire weekaga atia?

b. kiumia giki kiraathirire ni kũruga ndaarugaga

1. ira Kamau areeka atia?

-thooma ibuku

2. Aagikũyũ tene maarutaga wira ũrikũ?

-ruta wira wa ũrimi

3. wĩkaga atia kirooko?

-ũkĩra

4. baaba na mami meekaga atia o hwaĩ-inĩ?

-ina rwĩmbo

5. mwarimũ eekaga atia iyo

-rutana

6. na mũhunja eekaga atia iyo?

-nogoka

7. mwarimũ eekaga atia mũthenya wa kiumia?

-koma

8. na mũhunja eekaga atia kiumia?

-hunja

9. karani geekaga atia?

-andika

10. twana tweekaga atia?

-rĩra

Drill 5

Answer the question using the verb given on your worksheet.

Example: a. wíkaga atíá na nyama?
b. ndícirugaga na ngaciríá

1. arííu meekaga atíá na njóohi?

-nyua, -rííó

2. maitū eekaga atíá na ngū?

-akia mwaki, -ruga

3. mwíkaga atíá na ngaari?

-twara nginya Gícuka, -inūka

4. mūrīithi eekaga atíá na ng'ombe?

-umagaria, -rīithia

5. mwíkaga atíá na ibuku riitū?

-thooma, -íruta Gíkūyū

6. andū meekaga atíá na aici?

-nyiita, -hūdra mūno

7. njíkaga atíá na thaani?

-thambia, -huura

8. eekaga atíá na kíhaato?

-oya, -haata

9. Kamau eekaga atíá na mbembe ciake?

-thií ndūūnyū, -endia

10. twíkaga atíá na mbeeca?

-iga, -tonga

N
G
A
N
O
C
I
A
A
G
Y
K
W
Y
W



NGGARY NA WAKAHARE

Unit 15

A. We are now at a greatly advanced stage. You should from now on begin working through the Texts attached to the course. You'll find it tough going at first, but it will get easier, and we have graded them so far as it is possible. When you finish these, perhaps your teacher will provide you with more. You have already most of the basics, and the rest will be coming. Things are so complex now that it is easier to let you see them in use than to try to explain.

What we will try to explain in this unit is Classes 15 and 16. Class 16 is easier - start there. There is exactly one Class 16 noun - hàndũ 'place'. All concord prefixes for the class are ha-, it is very common in adverbs of place (haha 'here', literally 'at this place'); that is all you really need to know. The type of place referred to, as we should recall from éé hà, is a small, known, near, specific spot. Easy.

Class 15 is not so easy, as it is at least three classes rolled into one. Shape is not too bad. All Class 15 nouns have a kw- prefix; all Class 15 concords are kw- as well. Sounds easy. It is necessary to keep straight which is the Class 15 Object Prefix and which is for Second Person Singular (also -kw-). But that is easy. The tones are different:

g̀̀k̀̀r̀̀r̀̀à

'to look at you'

g̀̀k̀̀r̀̀r̀̀ó

'to look at it'

And if the First Person Singular Subject Prefix precedes, there is another difference, even where there is no tonal difference possible, as in the Subjunctive:

ng̀̀g̀̀r̀̀r̀̀ó

'let me look at you'

ndýk̀̀r̀̀r̀̀ó

'let me look at it'

The Class 15 insists on ndy-, like other Object prefixes, but the Second Person Singular pretends to be part of the verb stem and takes N-.

The use and meaning is the hard part. Class 15 contains three body parts (g̀̀l̀̀òk̀̀ó 'hand', k̀̀ẁ̀g̀̀ẁ̀r̀̀ẁ 'foot', and g̀̀t̀̀ẁ 'ear'). All singulars, all with Class 6 plurals (another set of singulars to go with our all-around favorite plural class). It also contains the single noun k̀̀ẁ̀nd̀̀ẁ 'place'. Everything said about the Class 16 h̀̀ànd̀̀ẁ and its concord applies to k̀̀ẁ̀nd̀̀ẁ as well. However, k̀̀ẁ̀nd̀̀ẁ, like éé k̀̀ẁ?, is for larger, further, vaguer regions. Some people will tell you that h̀̀ànd̀̀ẁ and k̀̀ẁ̀nd̀̀ẁ go together as Singular and Plural, respectively. If it bothers you that you can say h̀̀ànd̀̀ẁ h̀̀ám̀̀ẁé and h̀̀ànd̀̀ẁ h̀̀éér̀̀ỳ for 'one

spot/two spots' and k̀̀nd̀̀ k̀̀m̀̀wé and k̀̀nd̀̀ k̀̀ỳ̀r̀̀ for 'one region/two regions', then you don't have to buy the 'singular/plural' story.

Not least, Class 15 also contains all the Infinitives. You may not be used to thinking of Infinitives as nouns, but they are. You know, they can be used as the Object of a verb:

ný árééndà k̀̀m̀̀ỳ̀g̀̀r̀̀

'he wants to buy it'

It can also, however, be used as a subject and take adjectives:

k̀̀r̀̀ỳ̀á ný k̀̀ẁ̀èg̀̀

'eating is good'

and even Possessives:

k̀̀ǹ̀òg̀̀á g̀̀ẁ̀áké

'his getting tired'

These uses are less frequent, but they exist, and Class 15 concords are used for it.

B. In this unit also we want you to get to know the Relative clause and the Relative verb. We won't duplicate the fairly full descriptions in Essay 3 (for the Relative verb forms), Essay 2 (for the Relative Subject markers) and Essay 4 (for the function of Relative clauses, Definite and Indefinite, Adjectival and Adverbial). Go read those, come back, try the

drills, go through one of the Texts and pick out all of the Relatives (no, not your cousins). The ones you can't figure and explain, ask your teacher.

Note especially the use of the Relative in Focussed constructions with ny put before an emphasized Noun Phrase. And notice that the Affirmative verbs with ny are actually all using Relative verb forms.

HITI

NY NGGOROKU



NGANO CIA GYKWWY KAINGGY NY
IKORAGWO IKONIY NHAM'W ICI

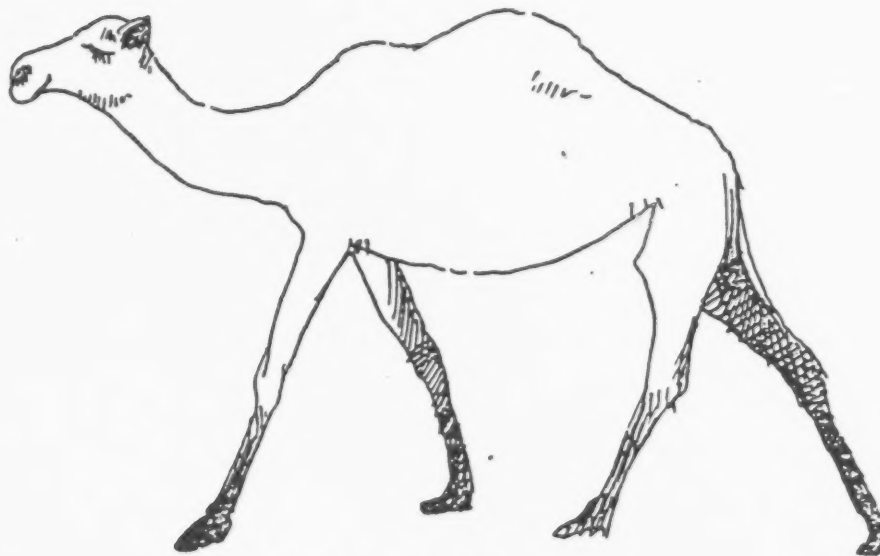


WAKAHARE NY MWWGY

Home Exercises

Unit 15

1. Identify from the reading for this unit examples of:
 - a. the use of handū and Class 16 prefixes
 - b. the use of Class 15 prefixes where kūndū is implicit
2. Compose a brief narrative where one central character has something wrong with one foot, one hand, and/or one ear.
3. See the suggestion on the last page of the unit. No, don't just look at it because we said 'see it'! Do something about it.



NGGAMYIRA

Unit 15

Drill 1

Change the sentence given to include a Relative Clause.

Example: a. airiitu akuhi ni meendaga kūrīma
b. airiitu ariā meendaga kūrīma ni akuhi

1. hiti ni irarīa ciimba icio
2. athuuri atongu mee mbia nyingī
3. mūirīitu mūthaka ni aathekire mūno
4. kahī gaathīki ni geethambiite maitho
5. arīmi anogu matiinathiī Gīcuka
6. ni nyuire thubu wa mahīndī
7. mūrutwo mūgī ni araathoomire ibuku
8. maitū ni agaakima irio
9. we ndooneete Kamau mbere iyo
10. irimū ti njūgī mūno

NHONI
YWMBWKAGA
WTUKW



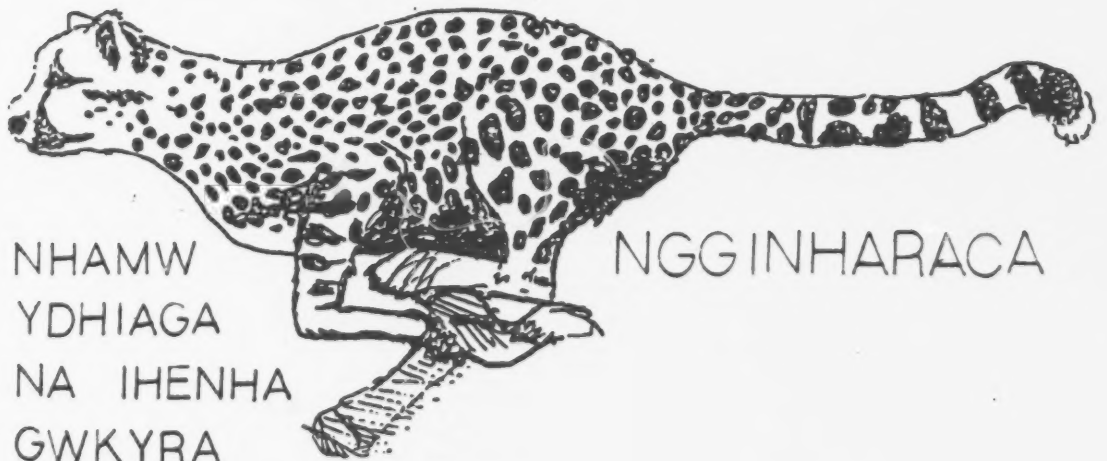
NDUNDU

Drill 2

Change the sentence to remove the Relative Clause.

Example: a. airĩĩtu arĩa mataahĩĩhirie waru nĩ eega.
b. airĩĩtu eega matiahĩĩhirie waru.

1. andũ arĩa maiyaga indo nĩ aici
2. mũrũũthi ũrĩa wooragire mwanake warĩ mũhũũtu
3. mũrutwo ũrĩa ooririe kiũria kiu nĩ mũũgĩ
4. mũirĩĩtu ũrĩa woririe kiũria kiu nĩ mũkenu
5. mũthuuri ũrĩa woonire itumbĩ rĩa nyaga aarĩ mũguimĩ
6. meetha irĩa ndĩraagũrĩre iraarĩ nyuniku
7. nyamũ irĩa ciĩ ngingo ndaihu nĩ mĩitĩrĩro
8. nyamũ irĩa itarĩ magũrũ nĩ nyoka
9. andũ arĩa matarĩ mbeeca nĩ athĩĩnĩ
10. mwarimũ ũrĩa iteendeete nĩ mũũru



NHAMW
YDHIAGA
NA IHENHA
GWKYRA
IRIA INGGY CIÖDHE

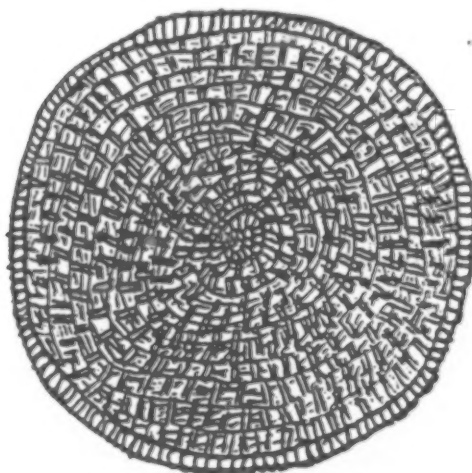
NGGINHARACA

Drill 3

Transpose relative clause and consecutive with main verb

Example: a. nĩ ndaagũrĩre indo irĩa ndeendaga mũno
b. nĩ ndeendaga mũno indo irĩa ndaagũrĩre

1. maitũ nĩ aarugire irio na tũgĩcirĩa
2. mũũthigari nĩ manyiitire mũici ũrĩa ũiyire mbeeti yakwa
3. nĩ wa'heire mbuku irĩa 'ngaathooma rũũciũ
4. mũirĩĩtu ũrĩa wĩkagwo wega ndaakuithĩĩte nyina
5. Aagĩkũyũ nĩ mariaga irio irĩa makũragia
6. mũrutwo ũrĩa wanjookeirie nĩ ooĩ Gĩkũyũ
7. mwana ũcio nĩ aahũũragwo agatũmwo agathiĩ rũũĩ
8. mũthuri ũrĩa ũreenda kũiga nduka nĩ araathiĩ taũni
9. ndaanoona rwagĩ rũrĩa rũmũnyuaga thakame
10. ng'ombe irĩa ũraathĩnja ndĩraagũrĩre ndũũnyũ

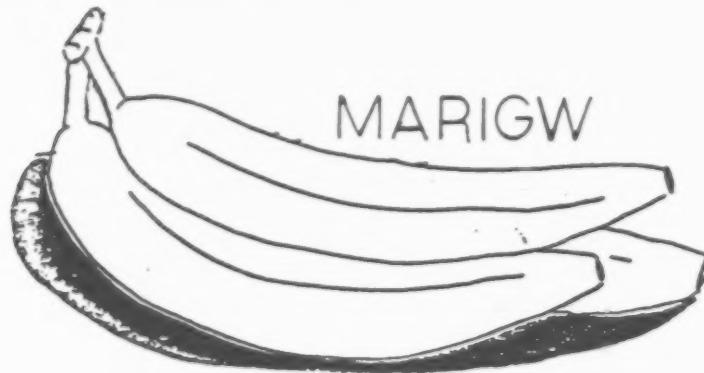


GYTAARWRW

Drill 4

Change from singular to plural or vice versa.

1. nĩ ndugire irio
2. mĩrutani nĩ oonire mĩrutwo wake
3. kigũũta nĩ kihuurũkire
4. mĩturi nĩ ariire nyama .
5. nĩ ũthoomire ibuku riakwa
6. nĩ mathambirie thaani
7. nĩ tũrutire inya icio nyũmba-inĩ
8. airĩĩtu acio nĩ marĩmire mĩgũnda
9. mĩrũũthi ino nĩ yũragire ng'ombe iria
10. nĩ mĩgũrĩre iraatũ njega mũno



ATUMIIA MACIARAGA
MAGYTIGAGIA TWANA NDA

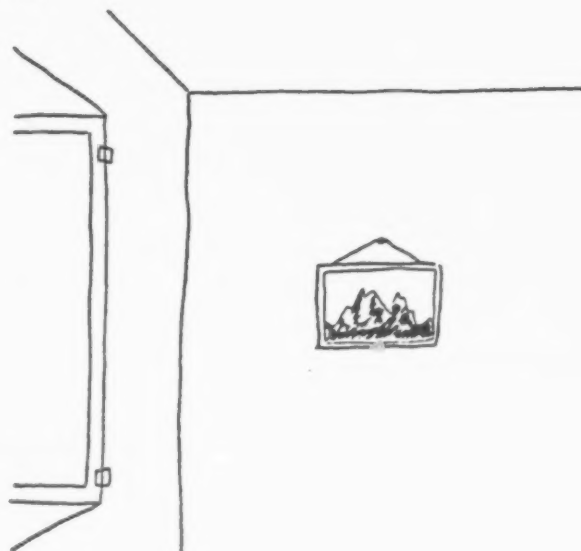
Drill 5

Answer in the Affirmative, using an Object Prefix.

Example: a. nĩ wonire mūrutani ūmūūthĩ?

b. ĩĩ, nĩ ndĩmuonire

1. nĩ mwandĩkire kĩgeranio ūmūūthĩ?
2. nĩ ūreenda igeranio?
3. nĩ mūraathooma ibuku rĩrĩ?
4. wĩ na gĩkombe gĩakwa?
5. mūrĩ na mabuku maanyu?
6. kīgūūta nĩ kĩrĩire irio?
7. ciana irĩ na mĩguĩ?
8. gĩtonga nĩ kĩendirie indo?
9. mūrūūthi nĩ ūrĩire njaū?
10. hiti nĩ yūrāgire ng'ombe?



MAITW NY ARUGIRE
IRIO ICI NJEGA?



Drill 6

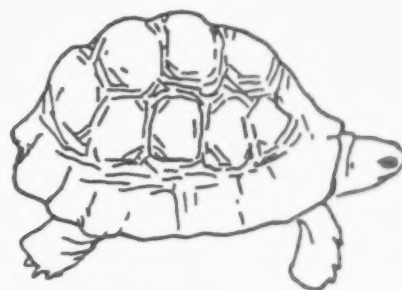
Answer the questions in the Negative.

Example: a. nĩ wonire mĩrutani ũũmũũthĩ?

b. aaca, ndiinamuona

1. nĩ mwandĩkire kĩgeranio ũũmũũthĩ?
2. nĩ ũreenda igeranio?
3. nĩ mĩraathooma ibuku rĩrĩ?
4. wĩ na gĩkombe gĩakwa?
5. mĩrĩ na mabuku maanyu?
6. kĩgũũta nĩ kĩrĩire irio?
7. ciana irĩ na mĩguĩ?
8. gĩtonga nĩ kĩendire indo?
9. mĩrũũthi nĩ ũrĩire njaũ?
10. hiti nĩ yĩragire ng'ombe?

NGGURU
NDYTENGERAGA



ANDW NY MOOKAGA NDWWNHW



Unit 16

A. To begin with, two more Aspects. As you recall, we talked about the Habitual and the Continuous together because outside the Present Tense the forms are the same. So it will not shock you that the Completive (which is one of the new ones) looks exactly like the Initiative outside the Present.

There is a difference in the Present. There in the Affirmative we have a form which will remind you very much of the Today Past Consecutive, only this one takes ny:

ny ndáátémà mŭtŷ

'I have just cut down a tree'

For the Negative there is not much you need to learn. We simply use the Recent Past Negative:

ndlínátémà mŭtŷ

'I haven't cut down a tree yet'

There may be slightly different implications here, which may help to explain the unrelated forms. The Affirmative implies the recent completion of the action. The Negative, besides its use to negate Today and Yesterday Past, is used to indicate that the action was not accomplished, though it may be expected soon. That the Affirmative and Negative are not exact duplicates is confirmed by some derived uses. With the verb gŭdhíŷ 'go', the Present Completive Affirmative ny ndáá-dhíŷ is normally used not to mean 'I just went' but rather

'I am going'. Although the understanding may be 'I just set off', the form is nearly equivalent in use to ný ndýráádhíy, the Present Continuous. With kwhòtā 'to be able', the Present Completive ný ndááhótā is the normal way to say 'I can'. Implying 'I have just become capable?'. Or not? But the Recent Past Negative can't be used to negate either usage; it will only mean 'I didn't go (yet)' and 'I couldn't' respectively.

How does the Completive differ from the Initiative, since we tend to translate both with an English Present Perfect? The Completive stresses the recency and the completion of the action. The Initiative stresses that, though the action may not be particularly recent, the situation resulting from it persists. One may say

ný ndáíkárā

'I have sat down'

while standing up, but the sit-down must be fairly close in time. One may say

ný njíkàrýýté

'I am seated'

only when sitting down, but one may have been on the seat in question for days. That is the contrast.

In the Past (there are no simple Future Completives) the Completive and Initiative are identical, so that ný ndýráíká-ryýté may mean 'I had just sat down' or 'I was seated' - both Yes-

terday Past. If it becomes really important to distinguish, just as with the identical Past and Future Habituals and Continuous constructions, one can, but it is usually too much work.

B. The Completive is characterized by referring to a Past action in terms of its relevance and proximity to the Present. The second Aspect we owe you in this unit, the Projected, is similar, in treating a Future action as present. This is what you heard every time your siblings (you, of course, did no such thing - nor did we) shouted out 'I'm coming, mother' while continuing the game. This looks like - and is - a present, but is talking about something that has not actually happened. It does predict that it will shortly, and stresses the speaker's good intentions.

Such is the Present Projected, and the Kikuyu equivalent works the same way:

nĩ nggĩdhĩy

'I am going to go'

This time the Negative matches:

ndĩĩgĩdhĩy

'I am not about to go'

The Negative is very little different in meaning from the Present Neutral Negative, if you remember that.

These forms should look very familiar - they are the same

basically as the Today Past Habitual, just as the Present Continuous is very close to the Yesterday Past Habitual. The meaning are not all that close, but the shapes save memorizing new prefixes, at least.

You will ask, what happens to the Projected in the Past and Future? The Habitual and Continuous merge to one in the Past and Future. The Completive and Initiative, in the same way, merge in the Past. So what of the Projected? Right, there is only one distinctive Projected form, and that is for the Present. If you wish to do a Past form ('I was about to eat') or a Future, you use the form of the Habitual. Not that it happens much.

C. We wish to draw your attention to the three principal types of adverbial Relative clause. These are, simply, normal Relative clauses, except that instead of modifying normal well-balanced nouns, they sit without visible nouns around for them to agree with.

There are Temporal clauses. These sound as if they are good Class 5 Relative clauses. But if you check, you won't find any Class 5 nouns around, and trying to make it work for a noun will make no sense:

rīrīa aakinyire, andū oothe nī maamūhūūrire

'when they arrived, everyone beat him'

Simply specifying the time when the Main clause happened.

The Locative clauses are the same, only dealing with place. There are two types, one marked by harīa, one marked by kūrīa:

hee na hiti hakuhi na harīa marī

'there is a hyena near where they are'

kūrīa aahandiite mbembe nī oonire nūgū

'where he had planted the corn he saw baboons'

The difference between the two types is roughly that between ha and kū 'where', harī and kūrī 'there is'. haha and gūkū 'here'.

Clauses of Manner tell us 'the way in which'. This one is marked with what appears to be - but isn't - the Class 3 Demonstrative ūrīa:

nī eendire kūina o ta ūrīa mūtumiia ūcio aainaga

'she wanted to dance just the way that woman danced'

Again, no Class 3 nouns around, and no way a noun reference would make sense.

All of these are, practically speaking, just adverbs in function. The Temporal functionally just like rūūciinī, or better rīu (also a Class 5 form). The Locative just like nyūmba-inī, the Manner just like vega (also a Class 3-like form).

Home Exercises

Unit 16

1. Make a list of things you or someone else has just done and a list of things you or the other person hasn't done yet.
No value judgements, please.

2. Record fifteen sentence pairs of the following type:

NI nggūruga. Ndiikūrīa

3. Identify ten examples of the use of the Completive Aspect and ten examples of the use of the Projected Aspect from the readings.
4. Identify five examples of Temporal clauses, five of Locative clauses, and five of clauses of manner in the readings.
5. Take the examples from four above and construct new sentences changing the subject of the Relative clause and adding a new Main clause.
6. Compose a story concerning a bird which did something (or liked or wanted to do something) the same way some person did something.
7. Compose a narrative involving a courtship and proposal of marriage. Warning. If you should choose to do this in the form of a dialogue with a friend, be very careful you both have the same understanding of what is going on.

Unit 16

Drill 1

Answer with the information given on your worksheet.

Example: a. tūūgwika atia toondū arutwo oothe nī maarega gūthooma?
b. nī tūūkūmahūūra.

1. mbaka ya baaba nī yaakua; egwika atia?

-thika

2. mūūthigari nī aanyona; ngwika atia?

-teng'era

3. tūūgwika atia na ngūkū iria itirekagia matumbi?

-endia

4. toondū nī wīrutiite Gikūyū ūgwika atia?

-thooma mabuku maya

5. ndī mūnoqu; mūūgwika atia?

-teithia

6. irimū rīīgūthiī gwika atia?

-una ngū

7. mūthūkūmi egwika atia?

-nyua njoochi

8. andū aria maagūa thī meegwika atia?

-ūkīra

9. ciana igwika atia na mūbiira?

-hūūra

10. nyina wa Macaria egwika atia?

-ruqa ūcūrū

Drill 2

Turn the sentence given into a relative clause and add it to the sentence you hear.

Example: a. nĩ ndaatũmirwo mũno

b. rĩria ndaari kaana gaathiki, nĩ ndaatũmirwo mũno

1. kairĩitu kau nĩ kaaraakaraga mũno

gaatũmwo gakoine ngũ

2. nderi nĩ iraiɣua rwĩmbo rwako

nĩ maraathĩĩ

3. nderi nĩ ciatũnganire na kairĩitu

mũthuri aari o hakuhi

4. nĩ ngoona maitũ

nĩ ngaacooka mũciĩ

5. tũriaga irio ici

nĩ twahũũta

6. irimũ nĩ rĩarugagira mũtumiia

mũthuri nĩ athiĩte gũtura

7. nĩ ndaamũcookeirie ngaatho

nĩ aandĩhire

8. arutwo nĩ mathikagĩrĩria

aarimũ nĩ meekvaria

9. nĩ twanogaga

nĩ twahaandaga na mooko

10. no ũgeithie andũ oothe

nĩ ũgaakinya kuo

Drill 3

Answer by converting the sentence on your worksheet to a relative clause of manner.

Example: a. wandikaga atia?

b. nyandikaga o ta ūria baaba aandikaga.

1. arutwo meekaga atia?

mwarimū ameeraga ūguo

2. nyaga nī yūmbūkaga?

nyonī iria ingī nī ciūmbūkaga

3. andū agina meerutaga Gikūyū atia?

twana twirutaga ūguo

4. wombire nyūngū ino atia?

ndoombire iria ingī ūguo

5. Embu mahaandaga mbembe atia?

Aagikūyū mahaandaga ūguo

6. ūkaina atia rūūciū?

nyinire ūguo ūmūūthī

7. ciana nī iraarūa?

irūaga o mūthenya ūguo

8. athiīni nī meendaga gūtonga

itonga itongeete ūguo

9. njogu yaageririe kūina atia?

wakahare kainaga ūguo

10. Aamūhūūrire atia?

mūti ūtemagwo ūguo

Drill 4

Give the Independent sentence corresponding to the Relative clause.

1. mūtumia ūria wī haaha nī mūnene
2. atumia aria maraaruga nī anene
3. mūrūūthi ūria ūrooragire njaū nī mūnene
4. kaana karia karaanyenda nī kūnene
5. gītonga kīria kīī na mbeeca nyingī nī kīnene
6. mūraata wakwa ūria ūmuonire nī mūnene
7. mūraata wakwa ūria amuonire nī mūnene
8. indo iria ndī nacio nī nene
9. mūdū ūria tūgaathiī nake nī mūnene
10. nyūmba iria mwaakire nī nene
11. arīithi aria matathiaga Gīcuka nī anene
12. mūrutwo ūria itaamwendire nī mūnene
13. mwanake ūria ūtaahūūrire kahīī nī mūnene
14. gītī kīria gītariī gīaku nī kīnene
15. mūrutani ūria ūtakaanyenda nī mūnene
16. mūrīīitu ūria ūteekūruuga irio nī mūnene
17. kīnanda kīria ūtaanagūra nī kīnene
18. ng'ombe iria iteegūkamaga nī ūciinī nī nene
19. marūa maria mataraandikaga nī manene
20. marūa maria mataraandikagwo nī o nī manene

Drill 5

Answer the questions in the Affirmative using the Object Prefix.

Example: a. nĩ ũroonire mūrutani ira?

b. ii, nĩ ndĩraamuonire

1. nĩ mūraandĩkire kĩgeranio ira?
2. nĩ ũreendaga igeranio?
3. nĩ mūraathoomaga ibuku.rĩrĩ?
4. ũraarĩ na gĩkombe gĩakwa?
5. mūraarĩ ma mabuku maanyu?
6. kīgũũta nĩ kĩraarĩire irio?
7. ciana iraarĩ na mĩguĩ?
8. gĩtonga nĩ kĩreendirie indo?
9. mūrũũthĩ nĩ ũraarĩire njaũ?
10. hiti nĩ ĩrooragire ng'ombe ici?

NHAMW YNO
YYTAGWO ATYA?
NY WMYWY?



Drill 6

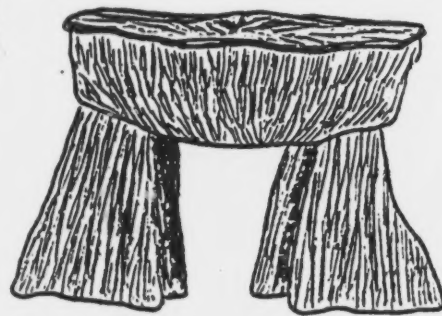
Answer the questions in the Negative, using the Object Prefix.

Example: a. nĩ ũroonire mūrutani ira?

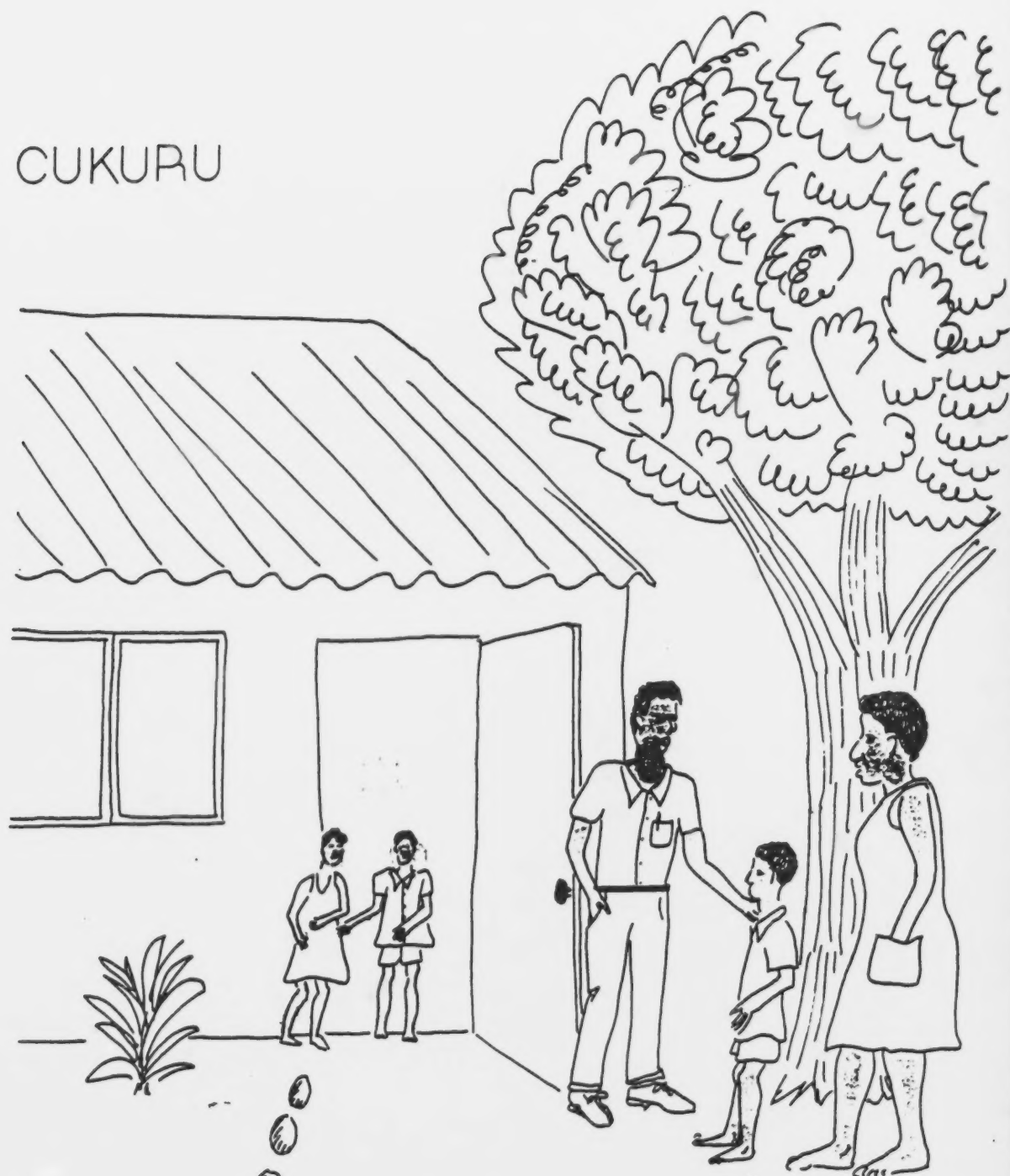
b. aaca, ndiinamuona

1. nĩ mūraandikire kīgeranio ira?
2. nĩ ũreendaga igeranio?
3. nĩ mūraathoomaga ibuku rĩrĩ?
4. ũraarĩ na gīkombe gīakwa?
5. mūraarĩ na mabuku maanyu?
6. kīgũũta nĩ kīraarĩire irio?
7. ciana iraarĩ na mīguĩ?
8. gītonga nĩ kīreendirie indo?
9. mūrũũthi nĩ ũraarĩire njaũ?
10. hiti nĩ īrooragire ng'ombe ici?

WRY WAIKARYRA
GYTY TA GYKY?



CUKURU



DHOOMA NA KYYO
NYGUO WYRUTE WEGA

Unit 17

A. Some talk about Situatives. By this time you'll be deep enough in the Texts (or you should be) so that you need to understand Situatives properly. You need to understand the forms and the fact that they are used to mark Aspect only. That you can get from Essays 3 and 4.

You also need to know how they are used, and that you can get, after a bit, from the Texts. But we could save you a bit of trouble with a few illustrations and well-chosen words. Situatives, like the Relative clauses of the last unit, are adverbial Subordinate clauses, and they have a basic meaning very close to that of those Relative clauses dealing with Time and Manner. But the shapes are different, though similar, and the functions are not quite the same.

They are frequent after verbs of perception, where they refer to the action perceived:

nī ndaamūiguire akīina

'I heard him singing'

Some are also common in situations like the following, to relate two actions:

nī ookire agīthekaga

'he came laughing'

And they are very frequent in some complex constructions. Since they only mark Aspect, they can conveniently be combin-

ed to provide new combinations of Tense and Aspect. There is no Far Future Completive, right? So we take a rather blank verb gūkorwo, 'be found' in its literal meaning. And we make it Far Future Neutral, follow it with a Completive Situative, and we have a Far Future Completive:

nī ngaakorwo ndaaruga irio

'I will have cooked food'

All of these are basically accompanying (though secondary) circumstance to the Main clause. The other functions are related to this basic function, though translations may vary. So, with a Negative Completive Situative:

nī aathiire itaanakinya

'he went before I arrived'

This is really 'in a situation in which I had not arrived yet', but that is close enough to 'before' for us.

The clearly Temporal usage of several Situatives is to be seen as a close variant:

nī aarugire ūcūrū; aaruga ūcūrū, makirīa

'she cooked gruel; after she had cooked gruel,
they ate it'

The type of repetition seen here in this last example, by the way, is very common indeed in narrative.

But what really is the difference between a when and an if? Temporals and Conditions are very close to one another. So Situatives are very frequent in Conditions:

o na wamuona, ndūgeetigīre

'even if you see him, don't be afraid'

We hope you can see the basic 'related situation' in all of these. We can't possibly give a complete set of examples; we hope these few will help you.

B. All that talk about Situatives and Conditions calls our attention to the Hypothetical system. The connection is that these, especially the Situative Hypotheticals, are frequently used in Conditions, enough so that some grammarians have called them Conditionals. The Hypotheticals, as you'll find from the material in the Essays, are those verbs with an extra -ngī- thrown in. There is a fairly complete set of them. Possibly one for each Tense-Aspect combination of the non-Hypothetical verb, though some are infrequent, if not non-existent (the Hypothetical equivalent of the Present Projected, for example, seems to be rejected). Most of them have a full set of Focussing/Independent, Relative and Situative forms. The Situative is the form used in the Condition itself:

ingīamuonire, ndingīaandīkire marūa

'if I had seen him, I wouldn't have written the letter'

What is the difference between Conditions formed with Hypotheticals and those done with non-Hypothetical Situatives? Partly likelihood. The Hypothetical -ngī- stresses the status

of the Condition as theoretical possibility. The other Situations have implications ranging from probability to certainty.

Connected with this is a difference in flexibility. Normal Situations can differentiate only a small range of relationships in time to the Main verb. The Completive Situation, which is the one most used in Conditions, only specifies that the action of the Condition should closely precede the Main clause:

wamuona, mūhūre

'when/if you see him, beat him'

This is nearly 'as soon as you see him'. It would be totally inadequate to handle 'if you saw him yesterday, beat him'.

C. But even with the Hypotheticals not all of the possible degrees of Conditions can be handled. The 'maybe' of the Hypothetical is not always wanted, and some combinations of Tense and Aspect in the Condition relative to the Main clause are hard to achieve. So we have a different way of forming Conditions, by putting korwo or aakorwo (or some less frequent versions) on to the beginning of an otherwise normal sentence:

no thiī aakorwo nī ūkūūhe mbarīki

'I'll go if you give me castor seed'

The aakorwo is said to be somewhat more probable than the korwo, but in practice it is not always easy to differentiate.

For most of the Conditions you create yourselves, we recommend this method, unless it is fairly probable and in the Future, then the Completive Situative is thoroughly safe.

D. The result of the Condition needs a little treatment. The frequencies of various verb forms here differ a little from those of simple statements. When the Condition is Hypothetical, especially in the Past, you are more than likely to hear Hypotheticals. In predictions, you get a larger than usual proportion of Subjunctive-based forms (like no thif above), and, often, Present Completives used in a rather unusual way:

ooka, nī ndaamūhūra

'if he comes, I'm going to beat him'

Literally, 'when he has come, I have already beaten him'.

Conditions in general are a large area of fine shades of meaning, which we find it very difficult to present fully and fairly. We suggest here, as with finer points, careful attention to what those around you do, until a feel for the system is reached. Watch out - in areas of this nature, often two different people will have very different systems in operation, Be prepared for variation.

KIUGA



Home Exercises

Unit 17

1. Identify in the texts examples of Situatives used:

1. after verbs of perception
2. to relate two actions
3. in complex constructions
4. to provide a temporal context

2. Construct for each of the above examples a new sentence

in which you have changed the subject and verb of the Situatative and the subject and verb of the Main clause.

3. Describe someone's actions in the past following this format:

nĩ aarugire irio;
 aaruga irio,
 akĩrĩa;
 aarĩa,
 agĩthiĩ....

4. Identify examples in the text of Conditions posited through use of Situatatives, Hypotheticals, and 'korwo' or 'aakorwo'.5. Construct ten sentence pairs of the type: angĩarugire, ndingĩrĩire.

6. Compose and perform a narrative involving a young woman who marries someone undesirable.

7. Write a brief essay describing the conditions under which you or someone else might get married.

8. Describe your customs of planting and harvesting or those of someone you know who is a farmer or gardener.

Unit 17

Drill 1

Respond by saying that you see, will see, or saw the action specified:

Example: a. Njoroge nĩ aarĩmire
b. nĩ ndaamuonire akĩrĩma

1. arutwo nĩ magooka rūūciũ
2. nĩ ndaarwarire
3. nĩ ūkwandĩkaga marũa
4. aturi nĩ maaturaga matimũ
5. nyoni nĩ iraarĩa mwere
6. iria rĩtiahũire
7. karani nĩ aaiya mbeeca
8. nyoka nĩ irũmire mūrũũthi
9. arĩithi nĩ mainũkagia ng'ombe
10. nderi nĩ ciombũka



KYYMBU
~ NY KYAREEHIRE
NDWMYRYRI CIA GYKUW

Drill 2

Create a string of actions, adding each to the preceding, using the verbs given on your worksheet.

Example: a.... nĩ ngaathiĩ Gĩcuka

b. ndaakinya Gĩcuka, nĩ ngaaingĩra kĩrabu

1. kũnyua njoohi
2. kũrĩha
3. kuuma ho
4. gũthiĩ kwa aa Kamau
5. kũgagũrwo
6. kũrĩa
7. kũmoigĩra ũhoro
8. gũcoka ceeceni ya mbaathi
9. kũhaica mbaathi
10. kũinũka mũciĩ

NDYRY NJEGA
NDYRINGGANAGA
NA MWWDHY MWEGA



Drill 3

Change the verb to the Hypothetical

Example: a. nĩ tũraathiire Gĩcuka

b. nĩ tũngĩraathiire Gĩcuka

1. ndaamũhũũrĩre
2. nĩ tũgũraga theremende nduka iyo
3. nĩ ndĩraakũheire iheo nyingĩ
4. nĩ akoona Kĩrĩĩnyaga
5. ndaaneerira nĩ gwĩka ũguo
6. nĩ twaigua kĩa
7. nĩ oonire handũ haa gwetha mbeeca
8. ndũkaamĩhe mwere
9. maitũ ee muoyo
10. ndionaga mathĩĩna maya

NGGWWKW
YNO NY YNGGYREKIA
MATUMBY



Drill 4

Answer the questions in terms of the information given on your worksheet.

Example: a. itangikũhe mwere, ũngĩika atĩa?
b. ũtangĩ'he mwere, nĩ ngũrega gũthiĩ

1. maacini yarega gwakana, tũũgwĩka atĩa?

tũtiinyua maaĩ

2. ũngĩthiĩ Gĩcuka, weka atĩa?

nĩ ngũgũra ngaari

3. angĩakorire Kamau, angĩamwĩkire atĩa?

nĩ angĩamũhũrĩre

4. I korwo wĩ na ciringi ithaathatũ weeka atĩa?

no mainabu ingĩgũra

5. aaga gũũka, Wairimũ eeka atĩa?

aigua ũũrũ

6. tũngĩgaatonga, tũgeeka atĩa?

nĩtũgaathiĩ kũraaya

7. ingĩrĩ mũũgĩ ingĩhota gwĩka atĩa?

no ũhote kwĩruta Gĩũkabi

8. ndaacagũra mũkombi, ngwĩka atĩa?

nĩ ũgũthiĩ ndaaci

9. mwaiguithania mĩario, mũũgwĩka atĩa?

nĩ tũũgũthogorana nao

10. mangĩenda gũikara, tũgwĩka atĩa?

no maikare

Drill 5

Answer in the Present Projected, as in the example.

Example: a. ūreenda kūruḡa rī?

b. nī ngūruḡa o rīu.

1. ūreenda kūrīma rī?
2. ūreenda ḡūthooma rī?
3. ūreenda kwandīka rī?
4. ūreenda kuuna ngū rī?
5. ūreenda kūḡūra irio rī?
6. areenda ḡūthīī Ḡīcuka rī?
7. areenda kūnyua njooḡi rī?
8. areenda ḡūthooma ibuku rī?
9. areenda gukūhe mbeeca rī?
10. areenda kwaria rī?
11. mūreenda kūrūithia rī?
12. mūreenda kūmuona rī?
13. mūreenda ḡūkoma rī?
14. mūreenda kwīruta rī?
15. mūreenda ḡwīciiria rī?
16. mareenda ḡūtuona rī?
17. mareenda kūhuurūka rī?
18. mareenda kūinūka rī?
19. mareenda kūruta wīra rī?
20. mareenda ḡwīkīra nguo rī?
21. mūrūūthi ūreenda kūrīa nyama rī?

22. mīkora ireenda kūnyua njoochi rī?
23. irimū rīreenda kūrīa mwana rī?
24. marimū mareenda kūina rī?
25. gītonga kīreenda gūthīī rī?
26. ciūra ireenda kūrūūga rī?
27. rūūrīrī rūreenda gūthīī na mbere rī?
28. kaana kareenda kūrīa rī?
29. tūhīī tūreenda gūthaaka rī?
30. Ukabi ūreenda gūtaha indo rī?

DHWARA

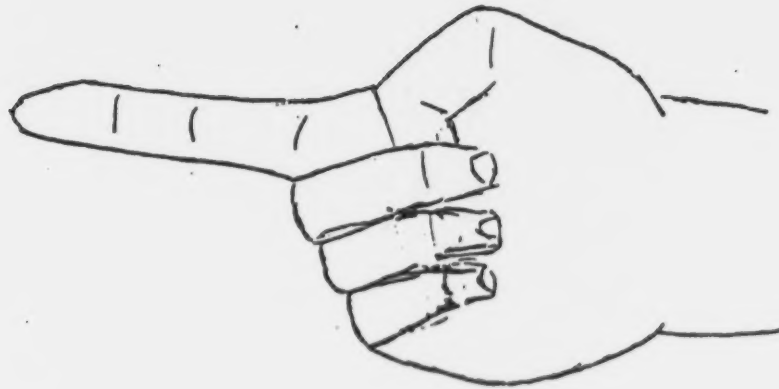


Drill 6

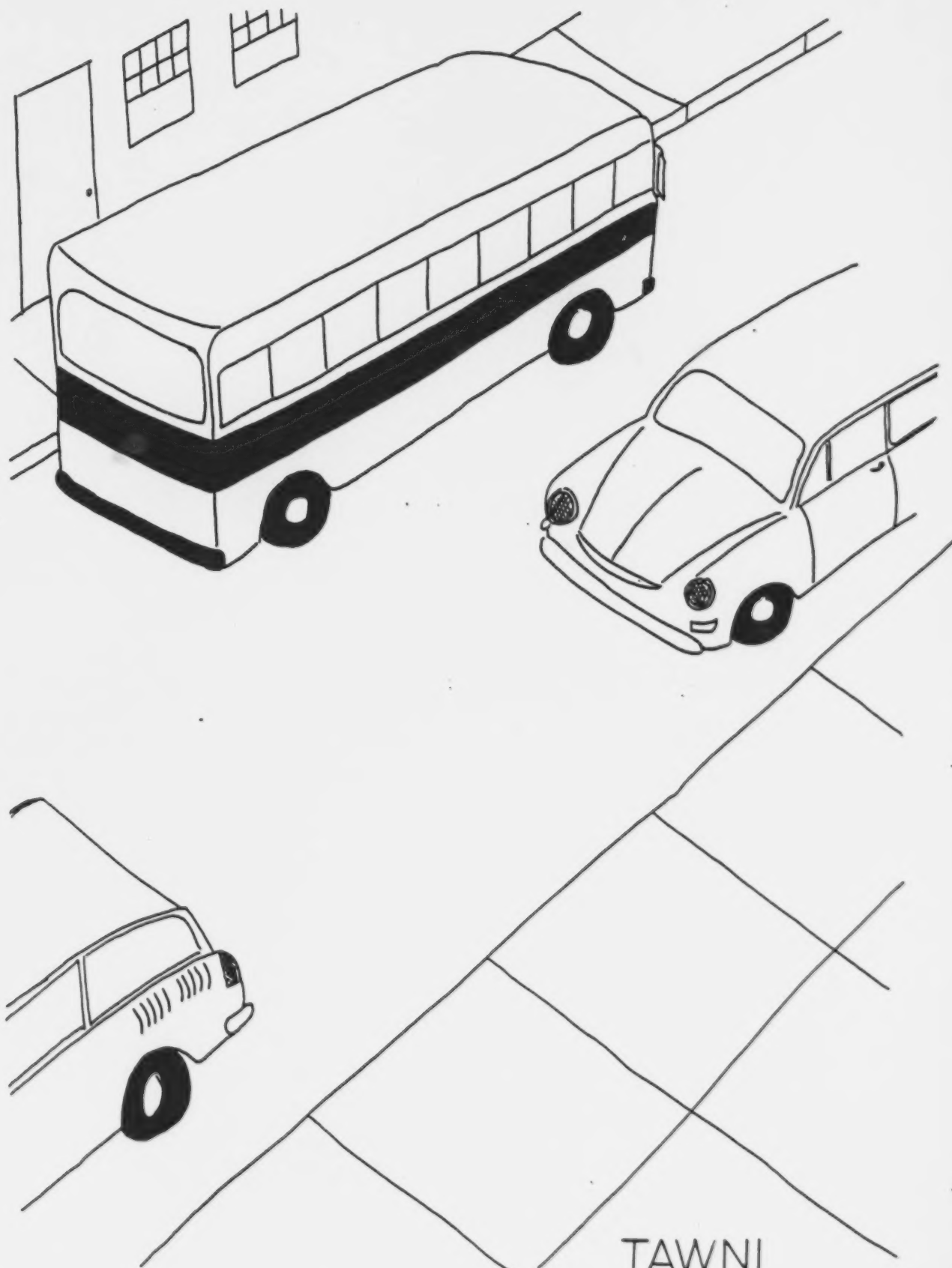
Listen to the sentence on the tape. Answer the question.

1. karamu nĩ kaa ũ?
2. nũũ ũraagũrire karamu?
3. areeka atĩa na karamu gaake?
4. nũũ ũkũruta wĩra?
5. ithe wa Kamau ee ha?
6. ithe wa Kamau nĩ mũrĩmi?
7. nĩ araamaandĩkire ira?
8. ithe akaamũhe indo rĩ?
9. Kamau areekaga atĩa?
10. ũreekire atĩa Kĩambu?
11. ũraathiire kũ?
12. wooka haha wĩkire atĩa?
13. ũreeka atĩa ũkĩruga irio?
14. ũgwika atĩa mũgũnda-inĩ?
15. ũrĩĩrĩa rĩ?
16. ũgeeka atĩa aa thaani ciaku?
17. mwendeete mũrutani ũyũ nĩkĩ?
18. mũraata waku nĩ mũũgĩ mũno?
19. mee na mabuku maigana?
20. nĩ ũreenda ngũre irio?
21. nĩ ũreenda ngũre irio?
22. nĩ ũreenda ngũre irio?

23. arutwo nĩ oogĩ?
 24. mūrutwo ūcio nĩ mūūgĩ?
 25. ibuku rĩaku nĩ ikuhĩ?



KYARA KYMWE
 GYTIWRAGAGA
 NDAA!



Unit 18

A. Oh, you are progressing. We have already given you almost all the interesting grammatical lore we can. And it is coming to the end of the course. Soon you will be fully prepared, either to go to where you can meet the Kikuyu people and language in full force, or to make the decision to carry on to the intermediate course. Either way you will find out all the lies and half-truths we have told you to simplify things. But, since we have a few minor details as yet unfolded let us by all means unfold them. For one thing, we ought to tell you about the Participles. If no one ever told you what a Participle is, it is a piece of verb that works like an adjective, or maybe an adjective that does the job of a verb. Very much as the Infinitive is a noun that acts like a verb, or a verb form functioning as a noun.

English has two such forms, an active form ending in '-ing' (as in 'you dirty lying cheat'), and a passive version ending variously (often in '-en' or '-ed' as in 'a broken heart' or 'a wanted criminal'). We would be very pleased to tell you that Kikuyu had the same system, but it is not so. We have two Participles, yes. And one of them is passive. The Passive Participle in Kikuyu is based on the transitive verb - it does not end in -wo. The ending is -e:

nĩ nyendaga nyama nduge

'I like cooked meat'

It takes normal adjective prefixes and is indistinguishable from other adjectives. So much so that only tone can tell the difference between tĩ mǎrwǎmè 'he is not male' and tĩ mǎrwǎmè 'he is not bitten'. All Participles are subject, under the right conditions to Block Lowering; this sometimes helps.

The other Kikuyu Participle is usually formed only from intransitive verbs - those which may not take Objects. For now we'll call it the Intransitive Participle. This one ends in -u, and you probably already know a few. Like mũnogu from kũnoga 'get tired' and mũtongu from gũtonga 'get rich' and kĩraihiu from kũraiha 'lengthen' and hĩu from kũhĩa 'get hot'. They are used just like the Passive Participles - and like other adjectives:

mũthuri ũcio aarĩ mũnogu

'that elder was tired'

Both types of Participle may substitute for the Initiative:

ndaarĩ mũnogu / nĩ ndaanogeete

'I was tired'

nĩ nduge / nĩ irugĩitwo

'it is cooked'

There is little difference between the two Kikuyu alternatives. In Kikuyu the Participles are not too common, but in Embu and some more northerly forms of Kikuyu their frequency increases.

B. One of the last pieces of the verb we have to give you is one you may never use, though at various times in this course you may have wished you had access to it to use for us or your teacher. This is the form you need for curses and blessings. We call it the Precative, and like the Subjunctive and the Imperative it is part of the Jussive system. If you have to negate it, the Negative Subjunctive is about all you have; it would be better to use an auxiliary like kwaga 'fail'.

For the form, see Essay 3. For usage - just that - in curses, and blessings and in oaths ('if I did that, may I ...'), and that is all there is.

mũroothĩĩ na mbere na kwĩruta Gĩkũyũ

'may you continue learning Kikuyu'

Whether that is a curse or a blessing we leave to your judgement.

C. Our last legacy in this unit is a thing we haven't got a name for - let's just call it the Extra -kĩ-. You should have noticed this a time or so in the Texts. Any Kikuyu verb form (that doesn't already have the thing) can have added to it a prefix -kĩ-. This sits in about the same place as the Object Prefix, as in:

nĩ ŭkĩŭĩ

'you know'

It operates enough like an Object prefix that in the Imperative its presence shifts the final -a to -e like an Object prefix:

gĩkire

'shut up'

And enough like an Object Prefix to change the First Person Singular Subject prefix to ndĩ- when the two come together:

nĩ ndĩgĩkinyire

'I arrived'

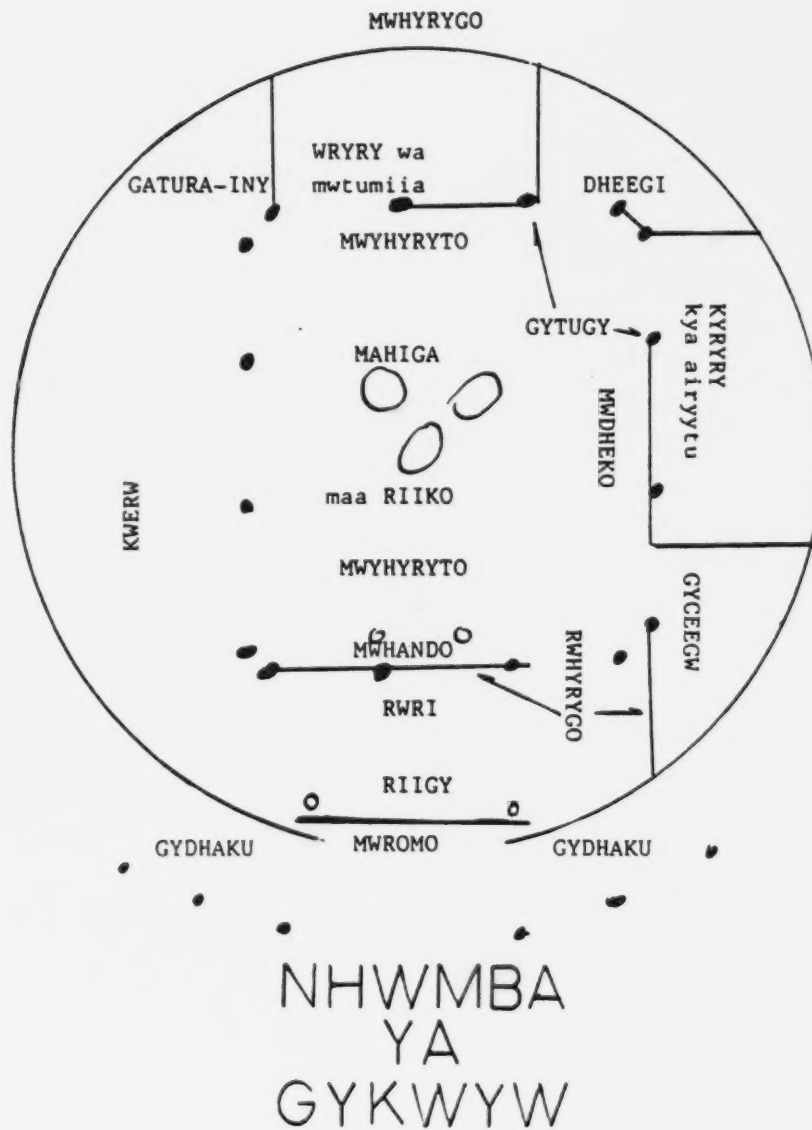
But it is not an Object Prefix, and the real Object prefix follows it:

nĩ aakĩmuonire

'he saw him'

Right we've established that it behaves almost like an Object prefix, and that it is not an Object prefix. What is it? A good question. Answer is that it is somewhere between 'so' and 'well', and 'um', and 'you know'. It is a thing that Kikuyu speakers toss into usually more casual conversation rather freely. Some rarely, some very frequently, so that you'll find some stretches of Kikuyu that have it thrown into nearly every verb. Others frown on it, just as some frown on 'um'. This is not a thing we'll practice - you don't need to use it. You do need the warning so you don't sit puzzling over

where the -ki- came from.



Home Exercises

Unit 18

1. Find examples of each type of Participle in texts you've read. Then use each example in another sentence. Finally substitute an Initiative for the Participle.
2. Write a series of blessings for your instructor and each of your classmates. Curses are too risky.
3. Compose a story concerning an animal/animals and a garden.
4. Compose a story concerning two brothers and/or sisters.
5. Imagine you are going to tell an American audience about childhood among the Kikuyu. Then outline your speech in Kikuyu.
6. Compose a brief essay on racial discrimination during the colonial period in Kenya.



Unit 28

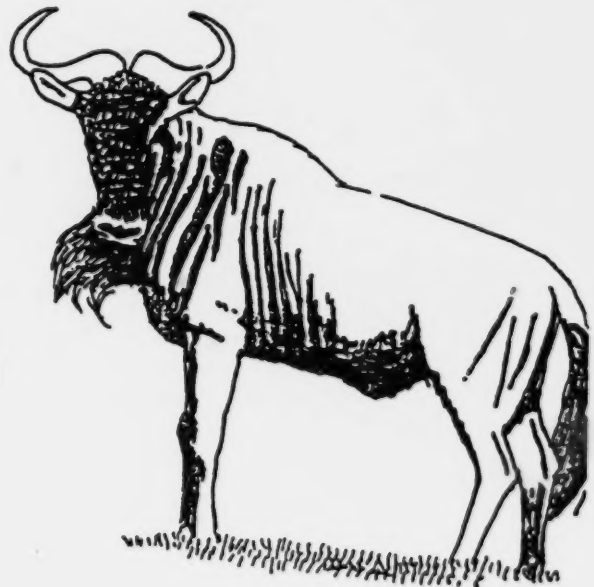
Drill 1

Replace the sentence with an equivalent using the Passive Participle.

Example: a. nĩ ndugĩĩte nyama
b. nyama nĩ nduge

1. nĩ tũhĩĩhirie toothi
2. nĩ aatheecire irimũ
3. nĩtwahingũra mathandũkũ
4. ndeekanũrĩĩte njuĩrĩ
5. nĩ yooragire mũitĩrĩro
6. ndĩraahũũrĩre nguo
7. nĩ eendeete kaana
8. nĩ meendeetie mĩgũnda
9. tũtiinarĩa irio ciake
10. nĩ manyiitĩĩte aici

NGGONDI

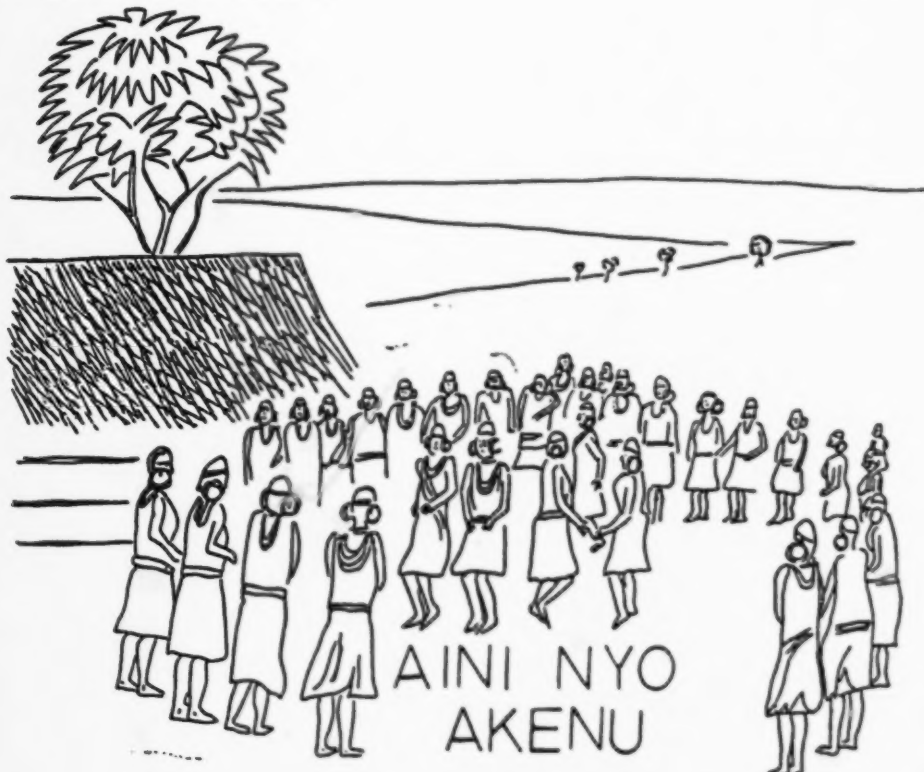


Drill 2

Rephrase the sentence to replace the Intransitive Participle.

Example: a. Kamau nĩ mũthiu
b. Kamau nĩ athiĩte

1. arutwo oothe nĩ anogu
2. meetha nĩ nyuniku kũgũrũ
3. mĩrũũthi yaari mĩhũũtu.
4. tũtiri arwaru
5. ciana hĩnju nĩ ciarĩire irio nyingĩ
6. ndĩ mũkenu
7. gĩtonga gĩkĩ nĩ gĩtongu mũno
8. ũcũrũ nĩ mũhũu
9. mũrwaru ndaraari mũhonu
10. mũtĩ ũcio nĩ mũraihiu



Drill 3

Answer the questions as in the example.

Example: a. mbūri imwe na mbūri igiri nĩ mbūri ciigana?
b. nĩ mbūri ithatũ.

1. mūrutwo ūmwe na arutwo eerĩ nĩ arutwo aigana?
2. arĩithi eerĩ na airĩitu atatũ nĩ andũ aigana?
3. mũthuri ūmwe na atumiia atatũ nĩ andũ aigana?
4. arutani atatũ na arutani eerĩ nĩ arutani aigana?
5. Kamau na araata aake atandatũ nĩ aanake aigana?
6. mūrutani ūyũ na arutani aake kenda nĩ andũ aigana?
7. aciari aakwa na aarĩ na maitũ ataano nĩ andũ aigana?
8. mūtĩ ūyũ na mūtĩ ūyũ ūngĩ nĩ mitĩ iigana?
9. mūrũũthi ūmwe na mĩrũũthi itatũ nĩ mĩrũũthi iigana?
10. mĩguĩ mĩerũ itaano na mĩguĩ mĩirũ itaano nĩ mĩguĩ iigana?
11. mĩkwa ina mĩraaya na mĩkwa itaano mĩkuhi nĩ mĩkwa iigana?
12. mũmero wakwa na irĩa ya araata aaku ataano nĩ mĩmero iigana?
13. mũcinga wa mũthũngũ na mĩcinga iitũ itandatũ nĩ mĩcinga iigana?
14. mĩrengeti ya araata aanyu anaana nĩ mĩrengeti iigana?
15. itumbĩ rĩmwe na matumbĩ meerĩ nĩ matumbĩ maigana?
16. maitho maa mũndũ ūmwe nĩ maitho maigana?
17. itimũ riakwa na matimũ matatũ maa Kamau nĩ matimũ maigana?
18. matimũ macio na matimũ mangĩ meerĩ nĩ matimũ maigana?
19. makũnia mataano na makũnia mana nĩ makũnia maigana?
20. mabuku mũgwanja na ibuku rĩrĩ riakwa nĩ mabuku maigana?
21. kĩgũũta kĩmwe na igũũta igiri nĩ igũũta ciigana?

22. kīuga kīmwe na inya ithatū nī inya ciigana?
23. ciunia ithaano na kiumia kīmwe nī ciunia ciigana?
24. ciūra kenda na ciūra igīrī nī ciūra ciigana?
25. inya mūgwanja na kīnya kīmwe nī inya ciigana?
26. ng'ombe ino na ng'ombe ciitū inya nī ng'ombe ciigana?
27. mbūri imwe na mbūri igīrī nī mbūri ciigana?
28. hiti ithaathatū na mīrūūthi iīrī nī nyamū ciigana?
29. nduka imwe na nduka kenda nī nduka ciigana?
30. thwariga mūgwanja na mbarathi imwe nī nyamū ciigana?
31. rūthanju rvakwa na thanju igīrī nī thanju ciigana?
32. ndigi inya ndaaya na rūrigi rūmwe rūkuhī nī ndigi ciigana?
33. rūhiū rūmwe na hiū ithaathatū nī hiū ciigana?
34. rūūrīrī rūmwe na ndūūrīrī inyaanya nī ndūūrīrī ciigana?
35. ndwara cia mooko nī ndwara ciigana?
36. kahīī kamwe na tūirīītu twīrī nī twana tūigana?
37. tūramu twa arutwo ariā ana nī tūramu tūigana?
38. kamūtī kamwe na tūmītī tūtaano nī tūmītī tūigana?
39. tūhiū kenda na kahiū gaa Kamau nī tūhiū tūigana?
40. kaana gaka na twana tūu mūgwanja nī twana tūigana?
41. ūta ūmwe na mootā meerī nī mootā maigana?
42. mootiū ma twana tūtaano nī mootiū maigana?
43. cuka ūmwe na macuka matandatū nī macuka maigana?
44. ūtukū ūmwe na matukū mana nī matukū maigana?
45. mootā matandatū na mootā nī mootā maigana?

Drill 4

Answer the questions using the Near Future.

Example: a. ūreenda kūruga rī?
b. nī ndirīiruga hwaī-inī

1. ūreenda kūrīma rī?
2. ūreenda gūthooma rī?
3. ūreenda kwandīka rī?
4. ūreenda kuuna ngū rī?
5. ūreenda kūgūra irio rī?
6. areenda gūthiī Gīcuka rī?
7. areenda kūnyua njoohi rī?
8. areenda gūthooma ibuku rī?
9. areenda gukūhe mbeeca rī?
10. areenda kwaria rī?
11. mūreenda kūrūlithia rī?
12. mūreenda kūmuona rī?
13. mūreenda gūkoma rī?
14. mūreenda kwīruta rī?
15. mūreenda gwīciiria rī?
16. mareenda gūtuona rī?
17. mareenda kūhuurūka rī?
18. mareenda kūinūka rī?
19. mareenda kūruta wīra rī?
20. mareenda gwīkīra nguo rī?
21. mūrūūthi ūreenda kūrīa nyama rī?

22. mīkora ireenda kūnyua njoochi rī?
23. irimū rīreenda kūria mwana rī?
24. marimū mareenda kūlina rī?
25. gītonga kīreenda gūthiī rī?
26. ciūra ireenda kūrūga rī?
27. rūūriri rūreenda gūthiī na mbere rī?
28. kaana kareenda kūria rī?
29. tūhiī tūreenda gūthaaka rī?
30. Ukabi ūreenda gūtaha indo rī?



KARANJA
AREENDA
KWRWWGAMA
RY?

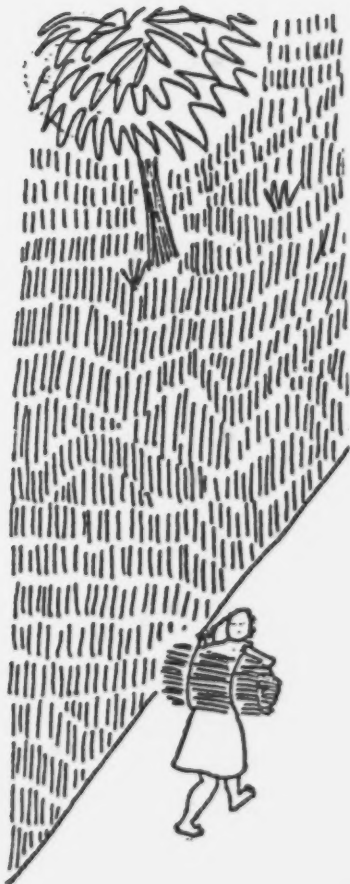
Drill 5

Answer the questions using the Far Future.

Example: a. ūreenda kūruga rī?
b. nīngaaruga rūūciū

1. ūreenda kūrīma rī?
2. ūreenda gūthooma rī?
3. ūreenda kwandika rī?
4. ūreenda kuuna ngū rī?
5. ūreenda kūgūra irio rī?
6. areenda gūthiī Gīcuka rī?
7. areenda kūnyua njoohi rī?
8. areenda gūthooma ibuku rī?
9. areenda gūkūhe mbeeca rī?
10. areenda kwaria rī?
11. mūreenda kūrūithia rī?
12. mūreenda kūmuona rī?
13. mūreenda gūkoma rī?
14. mūreenda kwīruta rī?
15. mūreenda gwīciiria rī?
16. mareenda gūtuona rī?
17. mareenda kūhuurūka rī?
18. mareenda kūinūka rī?
19. mareenda kūruta wīra rī?
20. mareenda gwīkīra rī?
21. mūrūūthi ūreenda kūrīa nyama rī?

22. mikora ireenda kūnyua njoochi rī?
23. irimū rīreenda kūria mwana rī?
24. marimū mareenda kūina rī?
25. gitonga kīreenda gūthiī rī?
26. ciūra ireenda kūrūga rī?
27. rūūriri rūreenda gūthiī na mbere rī?
28. kaana kareenda kūria rī?
29. tūhiī tūreenda gūthaaka rī?
30. Ukabi ūreenda gūtaha indo rī?



MWTUMIIA WYW
AREENDA KWNOGOKA
RY?

Drill 6

Change to Plural, then answer.

Example: a. wī mweга? ----- mūrī eega?

b. II, tūrī eega.

1. ūraathī kū?

Gicuka

2. ūraathī Gicuka gwīka atīa?

kūruta wīra

3. ūkaaruta wīra wa mūthemba ūrīkū?

gūthoomithia cukuru-inī

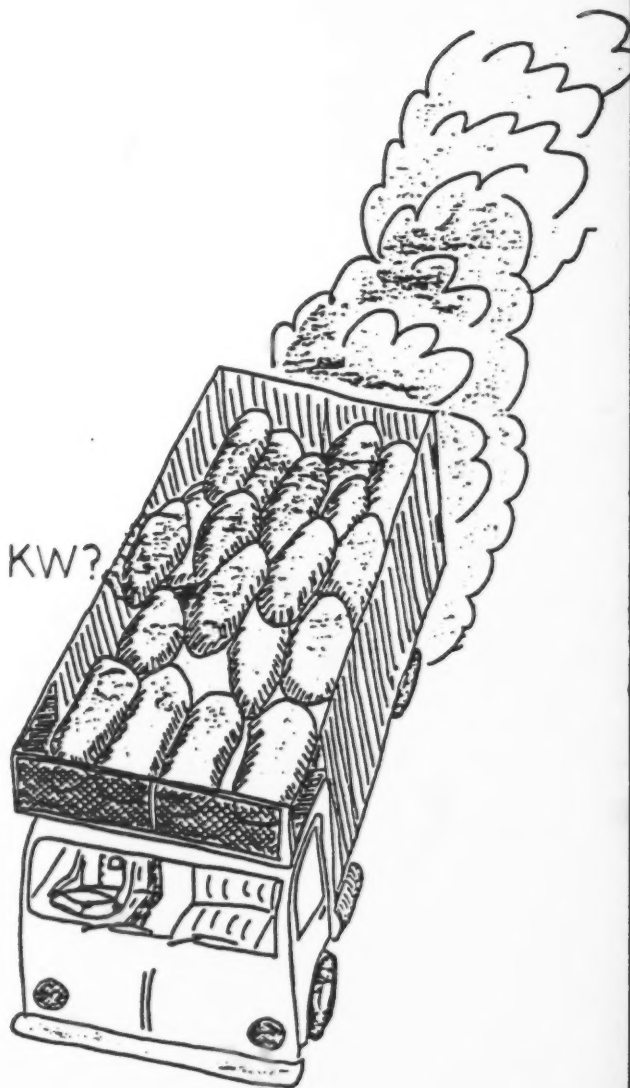
4. ūkaambīrīria rī?

ooke

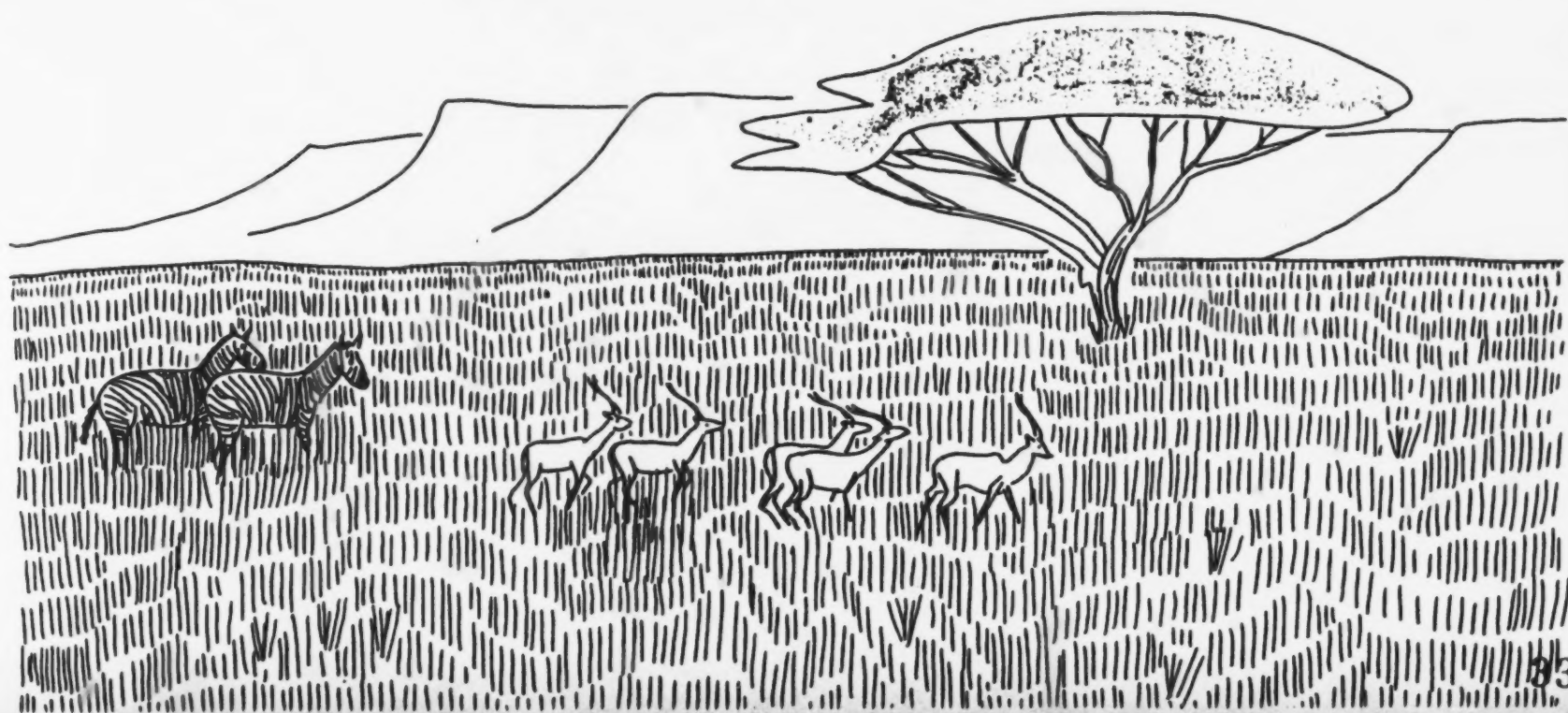
5. thī na ūhoro

gūtīgwo

ROORI
YNO YRAADHIY KW?



KWMENHA WERW NY KWWTINDA



Unit 19

A. In this last but one unit of the course, we will discuss a little on Extended verbs. We thought of doing a full Essay on the subject, but felt that that would just encourage you to use the things. This we do not want you to do. So we will tell you just enough now to explain what happens, and trust that it is too late for you to be tempted.

Extended verbs are derived verbs, verbs made by adding an ending to another verb. You will probably have noticed such pairs as kūhinga 'close' and kūhingūra 'open'; kūgwa 'fall' and kūgūithia 'let fall'; gwakia 'set on fire' and gwakana 'burn'. If not, it's time you did. In these, and many other cases, we have two verbs with a relationship in meaning, and a similarity in stem. Look at enough of these, and we see regularities in which endings go with which meanings:

gūcooka	/	gūcookia
'come back'	/	'give back'
kūrīika	/	kūrīikia
'come to an end'	/	'finish'
kūnoga	/	kūnogia
'get tired'	/	'bore'
kūinūka	/	kūinūkia
'go home'	/	'take home'

In these examples, we see an intransitive verb as base, and a transitive verb with suffix -i-. Some grammars at this point tell you to go make some. Not us. Because while often there is a clear pattern like the above, most are not reliable. There are pairs whose shapes match the pattern but which have the wrong meaning:

kwenda	/	kwendia
'like'	/	'sell'
kwara	/	kwaria
'spread out'	/	'speak'

And others whose meanings are right but the shapes are wrong:

gũkua	/	kũũraga
'die'	/	'kill'
gũthiĩ	/	gũtũma
'go'	/	'send'

All of which means that you should not try to make these up. For purely recognition purposes, note the following:

1. verbs ending with an extra -i- are likely to be transitive.
2. verbs ending with -ĩk-/ -ek- (the difference is in Vowel Harmony, see Essay 1) are likely to be intransitive and pseudo-passive (kuona 'see' gives kuoneka 'be visible', for example).

3. verbs ending with -an- tend also to be intransitive, but are more active; so kwenda 'love' gives kwendana 'be in love'.
4. verbs ending in -ūk-/ok- will be intransitive, like -Ik-. These, however, are related to verbs in -ūr-/or-, so kūhingūra 'open' and kūhingūka 'come open'.

Most of the other endings you are better off knowing little about. But there are exceptions. Besides the Habitual forms (which in the strictest sense are a special type of Extended verb), there are two very common and predictable types of Extended verb which we can license you to use.

B. One of these is the Passive. You must have hit some Passive verbs by now. They are the immediately recognizable verbs ending in -(w)o. Since no other verbs can end in that vowel, and Passives may not end with any other vowel, there is little problem. They are very easy to make. Take a verb. Any verb, any form of the verb. Does it end in a single vowel, like nī kīgūrīre 'it bought'? Then change the vowel to -wo, and nī kīgūrīrwo means 'it was bought'. Does it end with a sequence of vowels, like nī mareendia 'they are selling'? Then change the last vowel to -o, which gives nī mareendio 'they are being sold'. The ending does not affect the tonal

pattern, prefixes or anything but the final syllable. Very easy to use.

Passive verbs are also easy to use. A very few, like kũrĩo 'get drunk' and kũũrwo 'forget' have specialized meanings, but otherwise they are simply passives of the verb you got them from.

hiti nĩ ciarĩire nyama

'the hyenas ate meat'

nyama nĩ ciarĩirwo nĩ hiti

'the meat was eaten by the hyenas'

The 'by' that goes with the agent of the passive (the hyenas who did it) is handled with nĩ, which is not quite the same as nĩ the Equator. These agents or reasons (they don't have to be with passive verbs, but can show up in, for example, gũkua nĩ ng'aragu 'starve') can only appear after the verb, never before.

Passives in Kikuyu show up a bit more often than 'it was seen' usually does in English, but otherwise operate very much the same. There is a very non-English use of the Passive though. Take a verb, any verb, even one which may not take Objects. Make it Passive, give it a Class 15 or Class 16 Subject prefix. These classes, as in the Existential construction, are frequently impersonal. And you have, for example:

nĩ kwainirwo

'dancing went on'

Literally, 'there was danced', if you can swallow such wording. These are fairly frequent, always indefinite.

C. The Directive Extension is the other type we can turn you loose on. These are the verbs ending in -ir-/-er-. The Infinitive, at least, is easy to make up:

kwandika kwandikira

'write (to)'

gũcooka gũcookera

'come back (to)'

kwendia kwenderia

'sell (to)'

kũrugwo kũrugirwo

'be cooked (for)'

The suffix is tucked in before the final vowel or vowel sequence. It is -er- if e or o precedes, -ir- otherwise; such is Vowel Harmony. Note that this and the Passive can live happily together. The interesting part of the Directive in shape comes as you use the verb. In the Habitual, the -ag- comes before this ending, not after:

nĩ mathoomagira araata aao

'they usually read to their friends'

Watch what that can do to Vowel Harmony. With both the Past Tense Neutral -ire and the Initiative ending -iite, the Directive does a funny thing, and gives you -iire:

nĩ ndaamwandĩkĩire

'I wrote to him'

Or, 'I had written to him'.

This ending gives the verb an extra Object (though you are still only allowed one Object prefix). And the extra Object, if human, will be the recipient or beneficiary, as in the examples above. If the Object is not human, as in:

nĩ maathoomeire cukuru iyo

'they studied at that school'

will usually be more an 'at' or 'with' than a 'for' or 'to'. A common usage is with reasons:

wamĩĩragĩire kĩ?

'what did you kill it for?'

Even this ending is not totally reliable. So, kũhe acts like an Extended verb in -ĩr- but has no ending:

nĩ ngũmũhe nyama

'I'll give him meat'

And gũũkĩra 'get up' seems to have the right ending, but takes no Objects. So be careful, friend.

Home Exercises

Unit 19

1. Find five examples of each type of extended verb discussed in this unit in the texts you've read (there will be extra points for 'exceptional' examples). Use each example verb in a sentence of your own construction.
2. Find fifteen examples of active sentences in texts you've worked with (rather easy to do) and make each passive.
3. Form ten pairs of sentences of the following type:

nĩ ndĩreenda kwandĩka,
ndĩreenda gũkwandĩkĩra.
4. Compose a story concerning a hyena, and another concerning a squirrel.
5. Compose a brief essay discussing the role of initiation in Kikuyu society.
6. Discuss stories which illustrate points brought out in 'Wanake na Uirĩtu'.
7. Compose an essay discussing land as a political issue in (especially Central) Kenya.

KYONDO



GYTITI



Unit 19

Drill 1

Change the sentence to the Passive.

Example: a. arutwo nĩ maraathoomire mabuku
b. mabuku nĩ maraathoomirwo nĩ arutwo

1. akĩiga itumbĩ rĩrĩa ho
2. nyina agĩkeera ndagaacooke
3. thooguo aakuoire werũ-inĩ
4. ngaagatũma gakaruge
5. arĩmi nĩ meendeetie mbembe
6. mĩtumiia nĩ aakahũũraga
7. mwanake ũcio wa mũnene nĩ ekũmũhikia
8. nũũ wakũheire mbeeca?
9. mahĩihagĩria ngenge marigũ
10. nĩ akimaga irio icio

GYTAW
AHWWRIRWO
NY MWARY
WA NHINA



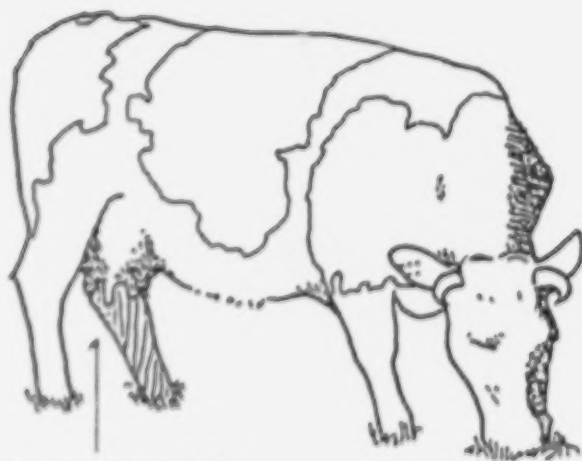
Drill 2

Respond to the wish with an appropriate Directive.

Example: a. Kamau nĩ areenda nĩme

b. nĩ ngũrimĩra Kamau

1. mũriĩthĩ nĩ areenda manyĩite mbũri
2. maitũ nĩ areenda njũrage nyenje
3. mũrutani nĩ aanjĩĩrĩre 'thoome ngathĩĩti
4. Njeeri nĩ eendaga aanake maine
5. Wakahare nĩ keendire ngarĩ ithĩnje thenge
6. Mwangi nĩ areenda ndeehe njoohi
7. no nginya thambie nguo ciake
8. mũgendi nĩ areenda ũkuune mĩrigo
9. ndireenda ũgũre mabuku
10. mũnene wanyu nĩ akeenda mũrutage wĩra na kĩyo



MWKAMO
WA NGOMBE

KYINIY
GYTAITA

Drill 3

Answer the question using an Object Prefix.

1. ũreeka atĩa na ibuku rĩrĩ?

gũthooma

2. ũreeka atĩa na irio ici?

kũrĩa

3. ũreeka atĩa na marũa maya?

kwandĩka

4. ũreeka atĩa na maaĩ maya?

kũnyua

5. ũreeka atĩa na nyũmba ino?

gwaka

6. ũreeka atĩa na ngũ ici?

kuuna

7. ũreeka atĩa na nyama ici?

kũrĩa

8. ũreeka atĩa na ng'ombe ici?

kũrĩithia

9. ũreeka atĩa na nguo ino?

gũtuma

10. ũreeka atĩa na kinanda giki?

kũgũra

11. mũreeka atĩa na mardũ maanyu?

gũthooma

12. mūreeka atīa na njooḥi iyo?

kūnyua

13. mūreeka atīa na indo icio?

kwendia

14. mūreeka atīa na mboga icio?

kūrīa

15. mūreeka atīa na marigū macio?

kūgūra

16. mūreeka atīa na mbūri icio?

kūrīithia

17. mūreeka atīa na thaani icio?

gūthambia

18. mūreeka atīa na iraatū icio

kūreehe

19. mūreeka atīa na mūrutani ūcio?

kūrora

20. mūreeka atīa na maaī macio?

gūtaha

21. areeka atīa na itumbī rīrīa?

kūrīa

22. mareeka atīa na ikūmbī rīrīa?

gwaka

23. kīreeka atīa na marūa marīa?

kwandīka

24. ireeka atia na magathiti maria?

guthooma

25. rireeka atia na andu aria?

kuria

26. ireeka atia na ng'ombe iria?

kuraga

27. mareeka atia na ngu iria?

kuuna

28. ireeka atia na iraatu iria?

kuoha

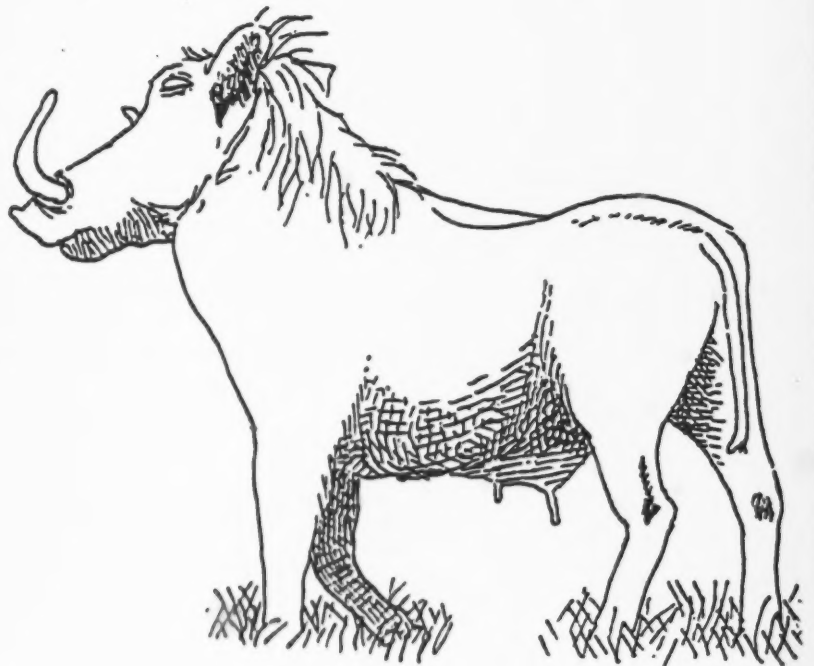
29. kireeka atia na mbeeca iria?

gwitia

30. areeka atia na nugu iria?

kulingata

NGGYRY
YHAANA TA
NGGWRWE



Drill 4

Change from Affirmative to Negative.

1. mündũ ũcio nĩ mũnene
2. Kamau nĩ araathooma ibuku riake
3. nĩ ndĩraarugaga thaa ithaano ira
4. nĩ ũgooka haha rūũciũ .
5. twĩ na araata aingĩ
6. Njoroge ee nyũmba-inĩ
7. nĩ arugire rūũciũ rūrũ
8. mwarĩ na tũhiũ twĩrĩ
9. nĩ marĩinũka hwaĩ-inĩ
10. nĩ tũũkũina rwĩmbo

Drill 5

Change to Affirmative.

1. mũtikaamũhe mbeeca ciake
2. ndirĩ na karamu
3. tũtieendire mũrutani witũ
4. ndaanathiĩ Gĩcuka ira
5. ndũrugaga o mũthenya
6. matiraamuona
7. ndũraarĩ nyũmba-inĩ
8. baaba ndareenda ũũke haha
9. matioinaga ngũ gũkũ gĩthaka-inĩ
10. ndiũĩ andũ aya

Drill 6

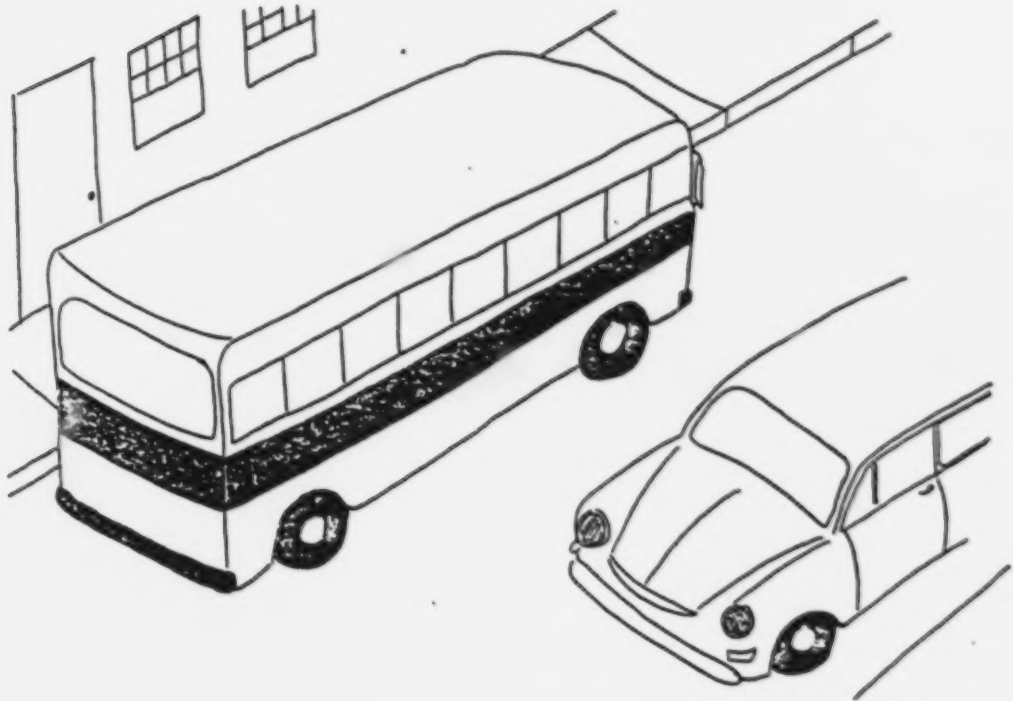
Give the First Person Singular or Plural form.

1. nī araathī Gīcuka
2. nī meekūruga irio
3. nī amuonire ūmūūthī
4. nī mūraathoomaga marūa
5. nī arugaga o mūthenya
6. nī ūrimire rūūciinī rūrū
7. ee haha
8. nī oina ngū
9. thiī-i
10. ndaanooka
11. ndūkaaruge
12. nī wīciiririe
13. nī arīīthiī akīina
14. nī ūthoomire
15. nī ūrīthoomire
16. nī ūrūmire nyama
17. nī ūtūmire kahīī
18. nī moorie Kamau
19. ni moone Kamau
20. nī moine ngū
21. nī ainūkire ataanarīma
22. nī ūcinire nyama

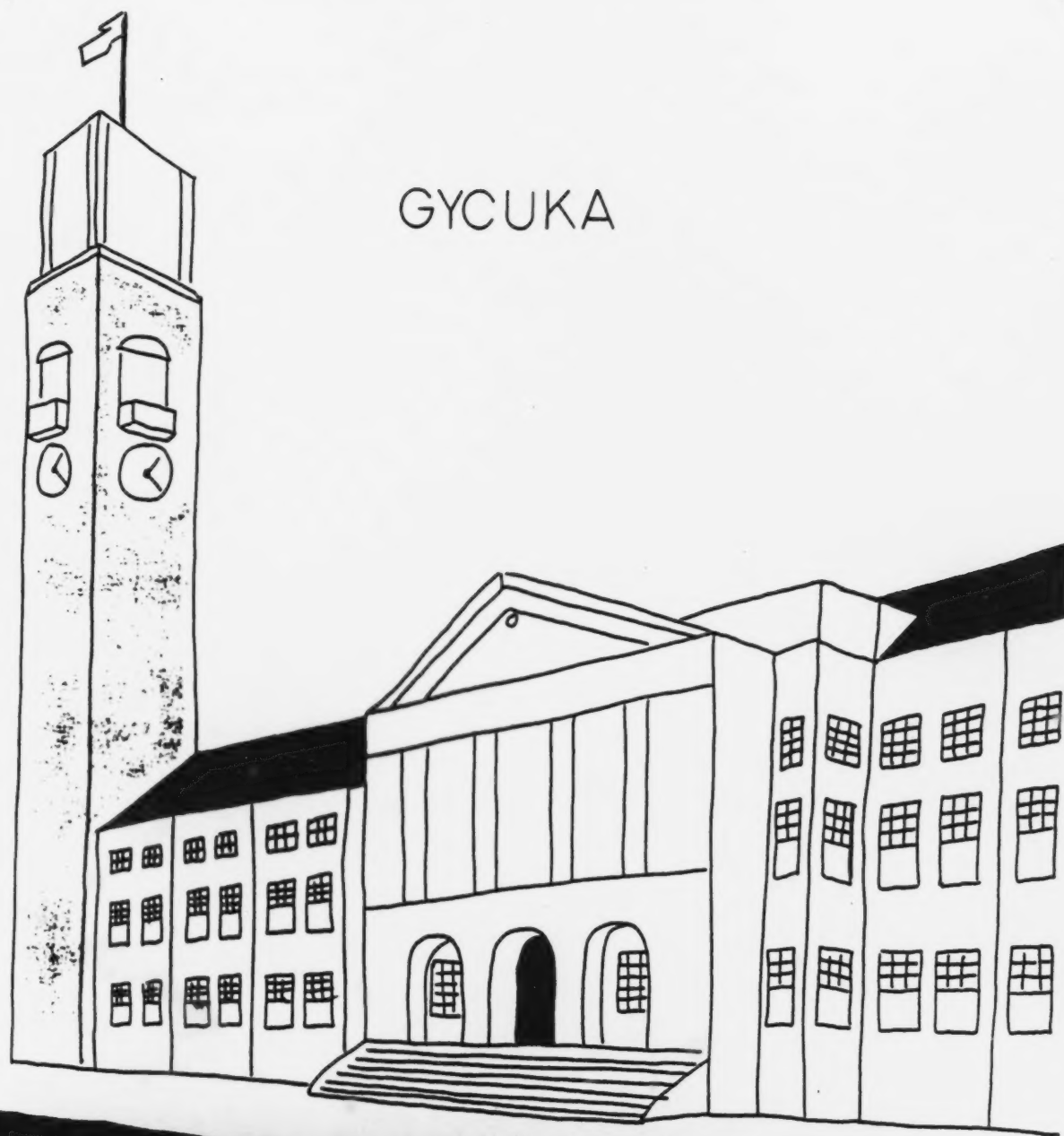
23. nĩ ũinire rwĩmbo

24. nĩ ũiniinire irio

25. nĩ meekũrugaga irio



MBAADHI NY NENE KWE
MWTOKA



Unit 20

A. And so, as the Kikuyu course sinks slowly in the West, and the Kikuyu students sink slowly in the exam, we bid farewell to these enchanted moments. Seriously, you've had it. The time devoted to this unit should be not new material, but review. To which end we have provided another sample examination - or rather a piece, because the real exam should sit you down to converse.

B. We also do hope you have learned some Kikuyu. We do hope you're still reading this; surely not all of you dropped out three weeks ago? If you continue, perhaps we will meet for the Intermediate course. In any case, tigwo-i na wega.

NI ithui

Aandiki oothe aa ibuku riri.

TI MWDHIIA,
NOO KYAMBYRYRIA
NGGWACY NHINGGY

Unit 20

Part 1

Answer all questions as best you can, recording your answers on the tape.

1. wĩthambaga kũ kirooko?
2. kũhanyũkagwo nũũ?
3. ndigiri iraaremwo nĩ gwĩka atĩa?
4. wenda gũtwara mũtoka waku?
5. itonga ciagĩrĩrwo nĩ gwĩka atĩa?
6. nũũ watuĩrwo kũhũũrwo iboko?
7. ũũĩ mĩthemba iigana ya irio cia Gĩkũyũ?
8. wathĩĩ Gĩcuka ũgeeka atĩa?
9. mwarimũ nĩ arihagwo mũcaara mweka?
10. ũrĩ wooya ikara ihiũ?
11. wanarenga rũbaũ na mũcumeeno?
12. gweta mĩthemba ina ya nyoni
13. uumĩite kũ?
14. warĩĩkia gũthĩĩ kũ? na magũrũ?
15. wahota gũthĩĩ kuo na magũrũ?
16. Gĩkũyũ kiraathoomithio nũũ?
17. gũkaahunjio nũũ thabatũ?
18. mbuku ĩno nĩ ya kĩ?
19. Aagĩkũyũ aa tene meekaga atĩa?
20. kwanyu maembe meendagio ciringi ciigana?
21. arutwo oothe nĩ marĩ tũramu?

22. ndururu ithatũ na mang'ootore meerĩ nĩ kĩĩ?
23. nĩwe ũraatwara ndege?
24. nĩ ũreenda kũnyua njoohi?
25. ũngĩenda mwarimũ eeke atĩa?



NYWE
WRAATWARA
NDEGE ?

Unit 20

Part 2

Recording your answers, change the sentence to the plural, or vice versa.

1. nyina ti mŭrimi, nĩ mŭrĩthi
2. nĩ maraaria Gĩthũngũ
3. mwarimũ nĩ araatũganĩra ng'ano njega
4. Njoroge nĩ araaceera kvene ũũmũũthĩ
5. aa baaba nĩ mareenda gũthĩnja
6. mŭrĩthi nĩ araaikirie mĩguĩ
7. mwendia nĩ areendia nduka yake
8. nĩ ndĩraathaaka nake
9. mũhunja mũkuũ nĩ araariũka
10. nĩ meekũnjikarĩra
11. kaana karĩa koogĩ nĩ kariaga thamaki
12. ndirĩ ndaamĩria
13. ndainainaga nĩũndũ wa mũnene
14. wĩ na ũhiũ mũingĩ mũno
15. ng'ombe iiria nĩ ciendeete njaũ ciacio
16. guuka na kĩheti gĩake nĩ makenanagĩra
17. mwana ũcio nĩ mũhĩnju
18. mũtumiia ũria mŭruti wĩra nĩ araarĩmire mũgũnda
19. mũthuari ũcio nĩ athĩnjire mbũri nyingĩ
20. ndĩraaheana ciringi ici
21. nĩ ndĩraagũrĩite mũgeka wa kwara thĩ

22. ngĩiciiria hiihi nĩ ũraakenio nĩ ũbuthi
 23. gũitĩrĩra nĩ tũitĩrĩire mbembe ikũmbĩ
 24. nĩ marangiĩte barabara njerũ
 25. karamu kau nĩ kaa mwarimũ

MWANA WCIO
 NY MWHYNJU



Unit 20

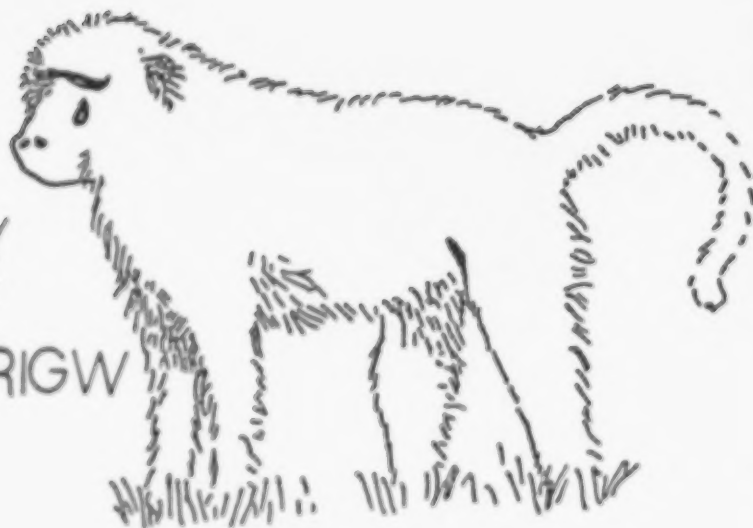
Part 3

Change the sentence to Negative, or to Affirmative if it is already Negative. Record your answers.

1. ndĩ na maitho meega
2. kiuga giki gikũrũ nĩ githaka
3. ndĩraarĩna na njagĩ ithatũ
4. mwarĩ wa nyina na Kamau nĩ araacimba
5. Nyookabi ndaraahura kĩndũ giakwa
6. kahĩ nĩ karaateng'erera mũbiira kihaaro-inĩ
7. mũirĩĩtu mũthaka ndeehuurire ũthiũ
8. Aa Mũthoni witũ nĩ mainire kameme-inĩ
9. itonga nene cii mbaa-inĩ
10. hee na cumbi ikũnia-inĩ
11. gũtirĩ na nduma mũno
12. maitũ ira nĩ araatũrugĩire irio njega
13. itonga itiathũkũmire mbia nyingĩ
14. athoomi nĩ maroorĩra kanitha-inĩ
15. ng'onde itiraakoma gituamba-inĩ
16. nũgũ nĩ ihurĩirie mwana irigũ
17. tiwe wĩ hinya gũkĩra ũria ũngĩ
18. nĩ tũreenda kũhanda mbembe mũgũnda
19. uruga-i caai
20. mũtikaahanyũke
21. mũirĩĩtu mũthaka nĩ areendwo nĩ mwanake

22. mbūri yakwa II na nda
 23. mihindo iria yooheete mbūri
 24. ni aathimūriite mūno
 25. rūhuuhu rūtionaga ūtukū

NWGW NY
 IHURYIRIE
 MWANA IRIGW



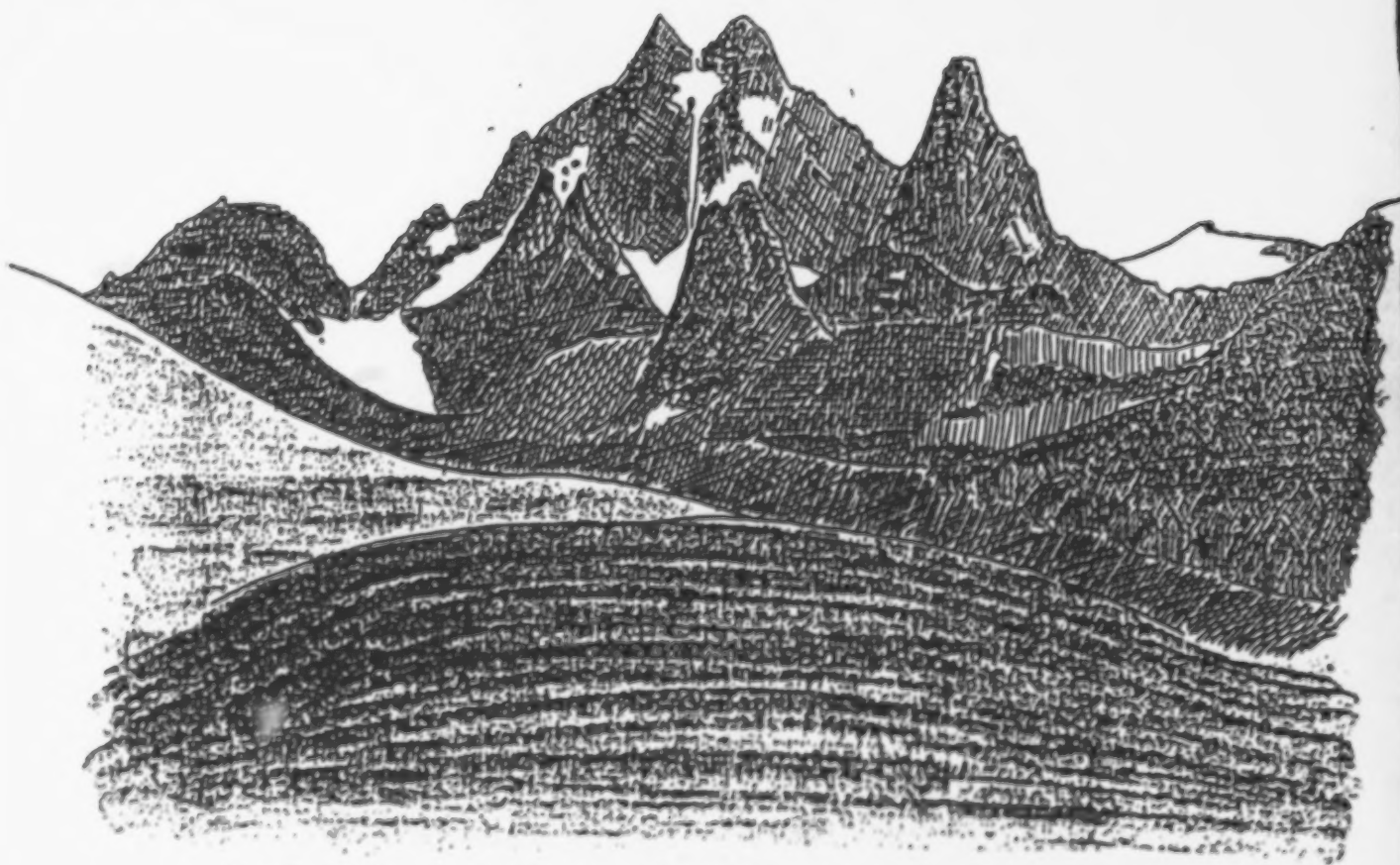
Unit 20

Part 4

Each of the following words has a close 'relative' - a word which differs only slightly, in tone or the quality of a vowel (like kūrūma and kūruma). For each, give at least one such close word, and then show you know the difference by using each in a Kikuyu sentence, or giving a Kikuyu definition of each.

1. gūkira
2. gūkuua
3. guoya
4. rīiru
5. gūtūma
6. gūkiinya
7. kīūgū
8. gīko
9. irimū
10. ndaa
11. gūkūra
12. iria
13. wee
14. gūita
15. mbūkū
16. ira
17. kvenja
18. kūnora
19. mondo

- 20. kŭhata
- 21. mana
- 22. gŭtaara
- 23. ngaari
- 24. kuuruga
- 25. muoru



NGGAI A ROOMWHE DHAAYW